A briefe Conference betwixt mans Frailtie and Faith.

VVherin is declared the true vse, and comfort of those blessings pronounced by Christ in the 5. of *Mathew*, that euery Christian man and woman ought to make and take hold of in their seuerall tentations and conflicts:

With a newe addition of some comfort against the death of friends, together with a direction to other strength against other our frailties, noted in the booke vpon the Lords Praier.

Laid downe in this plaine order of Dialogue, to *helpe, if it please God, the conceit and feeling* of the simplest.

By *Gervase Babington*.

PSALME, 119.

O how sweete are thy words vnto my throte, yea sweeter than honie vnto my mouth.

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1590.

MVSEVM
BRITAN
NICVM

FOY EST TOUT.

M. L. Babington.

Trin. Coll. Camb.

To the Right Honorable, and vertuous Lady, the Lady Marie, Counteſſe of Penbrooke his verie ſingular good Ladie and Miſtreſſe, G. B. wiſheth all mercie & comfort in Chriſt Ieſus both here now, and for euer.

IT is ſaide of Salomon euen in outwarde matters (Right Honorable, and my verie ſingular good Ladie) that if a man haue riches, treaſure, and honour, wanting nothing for his ſoule of all that it deſireth, and yet haue not an heart both to feele in comfort the goodneſſe of his God

therein towardes him, and alſo to vſe the ſaide bleſſings liberally to his owne good and others helpe, it is but a vanitie and an euill ſickneſſe, yea a price in the hand of a foole (as it is ſaide in an other place) that hath no heart. That is, it is a mercy of god, which he hath no right and true vſe of. So neceſſarie in very outwarde things is both feeling and faith: the one to conceiue, the other to apply, and both of them to yeeld vs the true profit, comfort and good intended into vs in the ſame by the Lord. Much more, Madame, in ſpirituall matters reſpecting the life of bodie and ſoule for euer.

And by name much more in the worde of GOD which we now ſo freely, and ſo plentifully, vnder the gracious gouernement of our moſt gracious Prince enioie. For if wee reade it ouer ten thouſand times our ſelues,

ſelues, heare it of others carefully & continually, and yet feele not the ſweete Spirite of the Lorde by it ſecret power, as it were with a dropping dewe, percing and mollifiyng, ſhaking and comforting our Soules by the ſame, aſſuredly we want what we ſeeme to haue, and for all our reading or hearing of it, neuertheleſſe it remaineth a ſealed booke vnto vs. This proueth Caine that curſed caytife both heere and euer, who though he knew the promiſe of certaine ſafetie by the ſeede of the woman, hearing it no doubt often in wordes tould, and ſeeing it by ſacrifices ſhadowed out vnto him, yet wanting a heart to feele, and faith to applie vnto himſelfe the benefit of the ſame, wanted alſo to his woe, what he ſo inioyed. So dyd Eſau, Saul, Achitophell, and others all whatſoeuer they were, who toge-

ther with the worde receiued not a touch, a taſt, & a very rent as it were, in their heartes to feele, as alſo percing eyes, and a claſping faith, to ſee, and take hould of the hidden ſweete compriſed in the ſame. Which weying ofté with my ſelf (my very good Ladie) together with the place wher I ſpend my time, and the burning deſire which both his honorable Lo. & your ſelfe haue, that I ſhould doe good amongſt them, I bow the knee both of bodie & heart vnto the Lord for them, and I often begge, that in that bottomleſſe heape of his mercie, wherein he euen ſwaloweth vp himſelfe, it might pleaſe him to ſee it good, to ioyne vnto the outward miniſterie of his word, which he now voutſafeth them, that inward touch, power & might of his ſpirit, that maketh it both a mortifying ſword, and a comforting grace vnto his childré.

For

For ſo ſhall my labours be lyfe vnto them, and euer as I ſpeake (deliuering but the word) their conſciences ſhall approoue and confeſſe within them, that it is a truth. Yea further I haue often ſecretly in my ſelfe intended, to ioyne vnto prayer ſome further indeuour, and according to that meaſure of mercie, which the Lorde ſhould voutſafe me, to make ſome plaine applications of ſuch portions of ſcripture, as I ſhould iudge in vſe and practiſe fitteſt for them. That ſeeing in thē by example the true vſe of the word of GOD and how to ſucke out ſtrength in their ſeuerall needes from it, they might from one place to many, and from many euen to all, without any further guide, than the guide of guides, Gods mercifull Spirit, paſſe with feeling, comfort, and true concept of the good therein contained, and intended to vs all.

And falling by courſe of reading at laſt vpon that notable Chapter the fifth of Mathew, and ſeeing by ſome further meditation vpon thoſe bleſſings therein contained, ſuch wiſedome taught, ſuch faults reproued, ſuch comfort miniſtred, and ſuch matter handled, as for them and all the world is moſt neceſſarie, I reſolued with my ſelfe euen there to beginne to put in practiſe my named purpoſe, and to make a tryall, if by ſuch indeuour I might profit any. Which I now haue done, preſenting the ſame vnto the Lord with humble prayer for his bleſſing, to mine owne, and others, with heartie requeſt of Chriſtian acceptance, and to your honorable L. as to a meanes that ſhall make it more acceptable to all, and eſpecially to them, that I chiefely intende it vnto, ſo greatly honoring with all dutie and likinge the

mani-

manyfoulde mercies of GOD in you. I am not able (Madame) to doe with content, what ten thouſande tymes I am bound to doe with all care: namely, to ſhew my ſelfe mindefull and thankefull, as I ought, for all your Ladiſhippes honorable dealinges with me.

But this I proteſt in the eyes of the Lorde, that I would, if I could, and in witneſſe thereof I deliuer vnto the worlde this affirmation, and to your ſelfe theſe fewe papers, moſt humbly beſeechinge your Honour, that ſince my want is in abilitie, and not in will, this ſmall teſtimonie of the ſame may according to your accuſtomed clemencie bee accepted of, and finde a ſupply therein of any want wherewith it may be charged. So ceaſe I to adde any further thing, leauing your La. to the Lord of heauen to ſtrengthen you ſtill in that happie

happie courſe of the ſtudie of hys worde, and all other good learning, of the practiſe of duty to your God, of cheerefull incouragement to your ſeruantes, and of honorable clemencie to all men, which is at this day a crowne vpon your head aboue many others, and a glorious ornament about your necke in the eyes, eares, and tongues of all men, that either ſee you, heare of you, or ſpeake of you, and my ſelfe remayne to perfourme all duties, that euer I ſhall be inabled vnto, euen with all the power both of bodie and minde, as I am moſt bounde. The Lorde open the windowes of Heauen and powre his mercies out vpon your La. the Lord cõfirme you in all good works, giue you a true ſight of this vaine world, make your heart ſhake at his iudgements, melt with a fruitfull feeling of grace aſſured to holy lyfe,

and

and the Lorde to profitte make you thinke you euer heare that voyce, Arise you dead and come vnto Iudgement, and yet in faith to say with cheerefuil heart, Come Lord Iesus come quicklie. So be it. London this first of December. 1583.

Your Honors

most humble bounden
to death,

Gervase Babington.

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In my Booke vpon the Lords prayer you ſhall reade like ſtrength & comfort againſt theſe griefes following, & our frailtie in the ſame.

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A Conference betwixt mans Frailtie and Faith.

Frailtie.

O Wicked world, and wretched ſtate I ſtand in, O heauie hart & ſorowing ſoule, how ſhould I comfort you? I haue it not, I ſee it not, I feele it not, what any way might ioy mee, & how then can I giue it you? The contrary I ſee in fulleſt weight & meaſure, & wo is mee ten thouſand times that euer I ſaw this light: yea let the day euen periſh wherin I was born, & the night when it was ſaid ther is a man childe conceiued. Let that day be darkneſſe, let not God regard it from aboue, neither let the light ſhine vpon it. But let darkneſſe & the ſhadow of death ſtaine it, let the cloud remaine vpon it, & let them make it fearefull as a bitter day, let darkneſſe poſſeſſe that night, let it not be ioyned vnto the dayes of the yeere, nor let it come into the accounts of the monthes. Yea, deſolate be that night, Iob. 3.

and let no ioy be in it . Let the ſtarres of that twilight be dim through darkneſſe of it: let it looke for light,but haue none:neither let it ſee the dawning of the day, becauſe it ſhut not vp ẏ dores of my mothers womb, nor hid ſorow from my eies. Why died I not in the birth,or why died I not, when I came out of the womb? Why dyd the knees preuent me, and why did I ſuck the breaſtes?For ſo ſhould I now haue lyen & bene quiet,I ſhould haue ſlept then,and bene at reſt.Or why againe was I not hid, as an vntimely birth, either as infãts,which haue not ſeene the light? Wo is me I liue, woe is me I do not die,& wo I feare much more,when ended is my courſe.

Faith.

Why Frailtie,what in the name of god meaneth this feareful impatiẽcie,or what caſe can there be in the life of man & woman ſo vncomfortable, as that in regard therof,they ſhold thus cry out:Open your ſelfe,and conceile not your griefe, for the very ſpeaking of it ſhall giue ſome meaſure of eaſe.

Frailtie.

Alas I know not almoſt how to doe it.

For

For my concepts do so oppresse me,& euer as I think of one miserie, still the remembrance of an other thrusteth it selfe so into my minde,and at last the heap appeares so huge,as all amazed I faint vnder ỹ beholding of thē,& my cogitatiōs are so distracted, as it is not possible for me to make an orderly rehearsall of my woe. Yet since I haue met with you,I will performe it, as I can,cōmitting my selfe to that mercie, that hath no measure,& to your self,as an instrument to apply his comforts to me,begging it euen with teares tenne thousand times at your hands. I consider then,ỹ I am created heere in this world a reasonable creature, consisting of bodie & soule,both subiect to dreadful & endles wo, if I finde not mercy with the Lord,which I confesse vnto you I cōfortably can not assure my self of as yet, because ỹ hand of god me think more heauily presseth me diuers waies than I imagine it would doe if he loued me.

Faith.

And wherein I pray you,doe you think you are pressed ouer heauily?

Pouertie the first temptation.

Frailtie.

Alas in many things (and yet God laye not my pleading with him to my charge). To begin with some thing, I must needes confesse vnto you, that my low estate in the world is a maruelous temptatiō to me many a time. For God knowes, I am poore, & euen verie poore, notwithstanding all my pains, carke & care, which is not a litle. My charge also is great for such an one as I am, & their want, as good reason bindeth, is my continual woe. Yet if this were all, me think I could wrastle with it, & by gods help get ȳ victory, but these cōpanions of pouertie are they that sting me so sore, to wit, disdain and contempt both of me & mine, of my doings, savings, or any thing that procedeth from me, & that reiection which is made of me out of all meetings & companies, those whisperings that I heare, reproches that I cary, euen at their hands that I litle thought would haue done it, & that scornful pitiyng of me, which often appereth, with such like. For in deede if euer any found it, I finde it true,

true, that by wise *Syrac* was said so long a- Syrach.13.
go. *There is euen as much peace betwixt the* 19.
rich and the poore, as betwixt Hyena *and the dog ge. But looke how the wild Asse is the Lyons pray, so are the poore meat for the rich. And looke how the prowd hate humilitie, so doe the rich abhorre the poore. If a rich man fall, his friends set him vp againe: but when the poore falleth, his friends driue him away. If a rich man offend, he hath many helpers, he speaketh proud words, and yet men iustifie him: but if a poore man faile, they rebuke him, and though he speak wisely, yet can he haue no place. When the rich man speaketh, euery man holdeth his tongue, and looke what he saith, they praise it to the clouds: but if the poore man speake, they say, What felow is this? And if he doe amisse, they will destroy him.* These, these companions of my pouertie are the things that euen cut my hart a sunder, and will I, nill I, it breaketh euen vpon mee by force as it were, to think that if the Lord loue a man, he shold neuer suffer him for want of worldly trash, so despitefully to be intreated in this world, & so generally. This is but one thing ẏ troubleth me, besides which I haue many mo, but help me if you can ere I go any further.

Faith.

Nay goe on, vtter your griefe fully, & then your minde wilbe the fitter to heare a great deale. For otherwise you will be musing of ỹ rest, when I shall be speaking to you for your ease in this.

Frailtie.

An other verie dangerous torment then I must needes confesse is that cõtinual vncomfortablenes, which is stil in me by reason of diuerse things, as by a weightie and stinging sence of mine own sinnes, by sight of other mens loose course, & grieuous dishonouring of God in euerie place, giuing thẽselues to flatterie, dissembling & all maner of holow dealing with God & man, by meditation of the fierce wrath of God, and most dreadful iudgements, which assuredly hang ouer vs for these things, &c.

Againe both publikely abroad, in such as I deale with all, & priuately at home in such as I trust, I finde such naughtie vnfaithfulnes, & such vnfaithfull naughtinesse, as that I am driuen into greater choler & heat, thã can any way stand with my professiõ of ỹ Gospell, & with the liking of my heauanly father,

father, whom I haue euer found good vnto me: & therefore iuſtly I ſtand in feare that he will puniſh me for ſuch intemperancie, & yet I cannot amend it. Now I pray you let me goe no further without ſome comfort, if you know any for ſo wretched and woful a caſe.

Faith.

Indeede Frailtie, your termes are too ſharpe, and ſower. For me thinke, for anie thing you haue yet vttered, your eſtate is neither wretched, nor woful in trueth, but Chriſtianlike if you will lay a while away your earthly eyes, & be iudged by the word of God.

Frailtie.

Ah fie fie, is your feeling of my caſe no more? then haue I vttered inough, and too much. But ſee my heauie plight, I am euery way wrapped in woe, & yet I am not pitied.

Faith.

Nay but ſtay your ſelfe for ſhame Frailtie, & be not ſo raſh. And if I can not proue what I ſay, then be offended, but if I can, then

as you feare God be reformed, for this impaciencie in you is daungerous. I say therfore againe, me think your temptatiõs be not strange, but such as vsually happen to Gods déere ones, & such, as (for any thing I sée) Jesus Christ ẏ Sauiour of man did foretell, and deliuer sure & soueraine comforts for, while he was héere on earth in diuers places, & by name in ẏ notable chapter of Mathew the fifth. But before I can apply the same vnto you, I must know of you one thing, cõcerning your first grief, namely how you féele your hart within humbled by these things. For indéed if you be poore & bare, and so forced to stoupe in outward matters to the richer, & yet your hart remaine proud within you, arrogãt, hawtie & conceited, your tongue braging the best, & your vanitie euer as it can breaking out, and giuing testimony what you would doe, if your hands were not tyed, & your hornes made short of purpose by the Lord, then indéed I must plainly tell you, that your pouertie is a whip of an angry God as yet with you, & it wil not certainly be remoued from you in any fauor. But euen still God shall check you, and euery neigh-

neighbour either openly, or secretly mislike you. For a beggars hand, & a proude hart hath euer offended ỳ eye both of God and man. But if God hath giuen you this blessed grace, that by this crosse of want, disdaine, contempt, scorne and such like in your calling, your soule is schooled, your hart is humbled, your spirit broken, & all your vnruly & heady affectiõs tamed within you very greatly in comparison of former times, so that euen truely your conscience doth witnesse to you, it is not with you, as it hath bene in many respects, and if now you finde, that often you are driuen to God & his prouidence by this meanes casting vp your eyes to Heauen for help, stay, & succour, because you finde but frosen harts in men, and falsehood in the best felowship lesse or more, truely then must I as plainly tell you againe, & with as bold a spirit, as such a truth requires, your pouertie is welth, your contẽpt may be your comfort, & if euer man or womã had God their friend, you may assure your soule in truth he is no foe vnto you.

Frailtie.

O Faith, say not this, but proue it.

Comfort against pouertie.

Faith.

With a very good will. I pray you therfore marke me. When Christ, as I sayd before, was here vpon earth to gather vnto himselfe the soules of men by life & death, knowing in his infinit wisedome the raine that would fall, ý flouds that would come, and the winds that would blow and beat vpon the houses of men, that is their faith and religion, on a time his disciples being come together, and much people beside out of many places, he sate him downe & toke as it seemeth to me this matter in hand, of very purpose, deliuering out such comforts and helps, such defēses and staies, as being of men and women rightly applied, and vsed, shall euer hold vp their course, & keepe their pathes straight in the feare of the Lord & true religion. And see, amongst the manifold temptations, that he saw in wisedome would arise & be vrged by Sathan to shake men from the trueth, this of yours which now we speake of is the first, namely pouertie. Against which, his heaunly

heauenly voyce deliuereth out this comfort, Blessed are the poore, for theirs is the kingdome of God. Which golden sentence laied out in fuller termes, carieth and impleth vnto vs this sense and meaning. Although earthly mindes can frame out no felicitie, vnlesse with worldly wealth their cup may ouerflow, yet I auouch vnto you, contrary to the wit and wisedom of them all, that in my fathers kingdome, blessed are the poore, the poore I laye againe, and such as want what others wallow in, not halfe so loued of the Lord as they. Luke.6.20

Now least his meaning should be mistaken, he saying no more but so, and euery spoiling vnthrift, whose vnreformed hart doeth make an vnrepaired purse, or idle drones that shunne the course of men, and shut themselues vp in Cloisters as poore, that with more ease they may liue of other mennes labours, or any proude hart yet wanting wealth might thinke it spoken vnto him, he more plainelie hath interpreted his meaning, and shewed what poore he thinketh of, namely the poore in spirit, That is, such as vsing godly meanes yet are of purpose by their god kept vnder, Non magnũ est suã, sed se relinquere.

and

and being vnder, doe not swel with pride, arrogancie, & conceit, but euen as the begger knowing his want, & no way hauing of his owne to trust to, confesseth other mens help nedfull for him, humbleth himselfe before them, beggeth their aide, and giueth them (as instruments) the praise of his liuing: so they humbled, tamed, schooled and reformed by their want towards all men carie a lowly hart, and onely at the Lords hands looke for both comfort in this world, and saluation in the world to come. These poore men & women, that is, these ỹ are thus affected vnder their crosse saith Christ were their want more than euer any abode, & the companiõs of their wants snubbes, checks, taunts, and such like moe, & more bitter than euer any mans were, yet euen in the most of thẽ all, I pronoũce them blessed, and I assure thẽ happy ỹ euer they liued, for theirs is ỹ kingdom of god. For this cause therfore I asked you how you were affected vnder your pouertie. And now Frailtie cõsider and weigh this sentence of the Lord. For ynough it is of it self, if our incredulitie be not mõstrous, to comfort the hart of any man or womã

in

in the woꝛld, euen in the midſt of all their woꝛldly wãts be they neuer ſo great. Yet hath it annexed foꝛ our further ioy ẏ conſent of other places many, & experiẽces of ẏ ſame in knowen exãples not a few. As,

If thou léd to my people, that is, to ẏ poore, I will bleſſe thee ſaith the Lord. The Lord deliuereth the poore in all his afflictions. The Lord will be a defẽce vnto the poore, euen a refuge in due time of trouble. He remembreth & forgetteth not the complaint of the poore when he maketh inquiſition for blood. The poore ſhall not alwaies be forgotten, neither the hope of the afflicted periſh for euer. Lord thou haſt heard ẏ deſire of the poore, thou prepareſt their hart, & thine eare hearkeneth thervnto. He hath not deſpiſed ẏ low eſtate of the poore, but they ſhall eate & be ſatiſfied. I am poore and in miſerie, but the Lord careth for me. Better is the poore that walketh in his vprightneſſe, thã he that peruerteth his waies though he be rich. That which is to be deſired in a man, is his goodneſſe, and better is ſuch a poore man than a lyer. God regardeth the poore and is their ſtrength. And vnto whome again ſaith the Lord ſhall I

Exod. 22. 25. Deut. 15. 10. Iob. 26. 15 Pſal. 9. 9. verſe. 12. 18. Pſal. 10. 17 21. 23. 107. 22. Pro. 28. 6. 22. Eſay. 25. 4 66. 2.

loke

loke and haue regard, but vnto him that is poꝛe and of a contrite ſpirit and trem-
Luke 4.18 bleth at my woꝛds. The ſpirit of the Lord is vpon mee and hath annoynted mee to
Math.11 preach the Goſpell to the poore. And the poore do receiue the glad tidings of ỹ gos-
Luke.4. pell. Call the halt & lame & poore to ỹ ſupper. And hath not God choſen the poore of
Iames 2.5 this world ſaith Iames, &c. with a number ſuch like teſtimonies. The comfoꝛt wheroſ if they be rightly conſidered, and the bleſſing of thē vnto our hart by humble pꝛayer begged at the Loꝛds hands, no tongue of man is able to expꝛeſſe. Foꝛ the Loꝛde our God is not a man, ỹ he ſhould repent, noꝛ as ỹ ſonne of man ỹ he ſhould change: but if he loued the poꝛe when theſe things were ſpoken, he loueth them ſtill, & to the ende he will loue thē: & if he regarded thē, he foꝛgetteth not vs, & euen amongſt our ſelues, if he ſee you, he beholdeth alſo me, & if he comfoꝛt me, he wil do no leſſe foꝛ you, foꝛ ther is no reſpect of perſōs in his eies. Yet ad vnto theſe the expꝛerience of exam-
Ruth. ples, & they wil be moꝛe ſweet. Naomi and her daughter Ruth, how did the Loꝛde regard, bleſſe, comfoꝛt, and pꝛouide foꝛ? The

poꝛe

powre widow of Sareptha whose meale and oyle were at an ende, and yet the dearth foretold much to come, how regarded he & fed during all the time? The other powre widow also helped by Elisha to paye her debts, and to liue afterward with comfort of the rest, how sheweth it the care of the Lord ouer ỹ powre that are godly, and how mightily shold it increase our faith? What an example is old Tobiah and his family, and what a spech of faith was that to his son? Feare not my son because we are made poore: for thou hast many things, if ỹ feare God and flie from sinne, & doe that thing which is acceptable vnto him. How loued the Lorde the offering of the powre widow that cast in but two mites? How chose he Disciples, and folowers of his trueth euer of the powrer sorte? How chose he his parents of the verie meanest certainly of a multitude, & how himselfe hath he honored the estate of godly pouertie, for our eternall comfort, hauing not so much in this world as the Foxes and Birds: borne in a stable, wrapped in rags, layd in ỹ manger, & yet the God & Lord of heauen and earth, & the disposer of all ỹ glory in them both. 1.Kings.17 2.Kings.4 Tobias.4. 21.

O my hart & hand, how is the one too narrow to conceiue this heauenly sweet, & the other vnable to lay downe but euen ỳ litle that I doe feele: Shall any worldy want make vs think God loueth vs lesse, when we see ỳ most loued that euer was in the greatest want: Shal any discountenance, disfauour, discredit causeless, shall any snubbes, checks, taunts, scorne, contempt, rumors, or the very power of the spite of hell driue vs out of hope in our gratious father, when we see examples in his dearest of them all? O Frailtie, Frailtie, open thine eyes, loke vpon thy God, weigh his nature, marke his dealinges with his dearest, heare his promises, make him no lyer, but gather strength, increase hope, and the Lord in mercie graunt it to vs euer. Let the chaunges and chaunces of this world be what they will, or rather what it pleaseth God, let our orderly walking in our places with true paines, hart, and meaning, with due carefulnesse, with no vnthriftinesse, vp earely, downe late, & whatsoeuer meanes that god are to liue & lay vp by, for our selues, & ours, yet want their ende of such reasonable store as we

desire,

desire, let vs neuertheles trust in our god, and hang vpon his hand, and neuer measure his fauor towards vs by these things, for they are no iudges of it being as wee see oft graũted to the wicked, & restrained greatly from the most beloued. Onely let our pouertie make poore our spirits, and breake the secret pride of our harts, and thẽ feare not, we haue a warrãt of truth, Blessed are the poore in spirit, for theirs is the kingdome of heauen, and a broken and contrite hart O God ỹ shalt neuer despise.

The contrary now might as greatly be amplified to our comfort, if I thought it nedeful. For as his merciful promises are many & sweete (as we haue heard) to the poore, so are his fearefull threatnings to ỹ rich not a few: and as great is ỹ good that is wrought in the childe of God by this crosse of want, so feareful are ỹ faults that are giuen vnto ỹ soules of many by their store of wealth. Let it suffice to mark what this same our Sauiour saith by ỹ mouth of Luke and opposeth ouer against ỹ promise spoken of now alreadie: Woe be to you ỹ are rich, for you haue receiued your consolation saith he, & after him his Apo-

ste Iames again: Goe to now ye rich men, weepe and howle for your miseries which shall come vpon you: your riches are corrupt, and your garments moth eaten: your Gold & siluer is cankred, & the rust of thē shall be a witnesse against you, & shall eate your flesh as if it were fire, &c. And Paul a-
2. Tim. 4.6 gaine, Gaine is not godlinesse, but godlinesse is great gaine, if a man be cōtent with that he hath: for we brought nothing into the world, and it is certaine that we can carie nothing out. Therefore when we haue foode and raiment, let vs therwith be contēt: for they that wil be rich fall into temptation and snares, and into many fooliſh & noysome lustes, which drowne men in perdition & destruction. For the desire of money is ỹ roote of all euill, which while some lusted after they pierced thēselues through with many sorowes. But thou O man of God, flie these things & follow after righteousnesse, godlinesse, faith, loue, pacience & meekenesse, fight the good fight of faith, lay hold of eternall lyfe, &c. By all which we doe as euidently sée againe that Honour, Fame, Port, Pompe, wealth and aboundance in this world are no sure witnesses

nesses of gods fauour, & therfore ỹ want of them no sure argumẽt of the contrary, but the ende & very trueth is this, if we feare God and be poore, pouertie is great gaine. And if further ỹ Lord goe with vs & make riches also increase, yet may we neuer set our harts vpon them, for there is no sure comfort in thẽ. And thus me think Frailtie, for this first grief ther shold grow cõfort, and you should now be contented. For certainly, certainly, as God is God, or trueth truth, pouertie is no token of gods displeasure to all, but a singular meanes of much goodnesse vnto many: & thus much onely of it at this time. The Lord giue vs profit by his promises.

Comfort against vncheereful-nesse and sorrow, the second temptation.

Vpon the Lords prai er, pag. 451 459. 474. read more aswell for discõfort by sin as other worldly heauinesse

YOur second tẽptation you say is this, ỹ heauie weight you feele of your sinnes, & the continual sorow & griefe, that is annexed and ioyned thereunto. For comfort & stay wherof I seeke no further, than to the place of Matthew named before.

ỳ wil some times take one & as it were ouer whelm vs.

For euen there also in the very next verse is this assault bet back, & breach made vp, being in wisedome forseene of Christ, as a thing ỳ greatly should goe about to shake his childrens faith. What therefore you thinke your miserie, he maketh your happinesse: and what you think your woe, he maketh your comfort sure and certaine. Blessed (saith he) are they that mourne, for they shal be comforted. Which mourning can no waies be meant but of such as now yours is, if it arise (as you affirme) by sight of sin committed against your God, whom yet you loue & hope in, though it be with much weakneſſe. For worldly sorow (saith the Apostle) causeth death, but godly sorow causeth repentance vnto saluation not to be repẽted of. Worldy sorow ariseth vpon outward griefes, or sight of outward punishment commonly, & godly sorow vpon sight of sinne committed against a mercifull God, & a good God, ten thousand times deseruing better seruice of vs, and who yet will be mercifull, if wée repent & amend. Therefore the ende of the one is nothing but desperation and woe, if the Lord doe not spẽdily help, & the ende of the other as you

you heare euen Christ himselfe say, is happinesse & comfort: which that you may yet more firmely fæle, and to greater ioy with both hãds apprehẽd, let it not be tedious in a few examples to behold ỹ trueth of both.

Did not Caine sorow & sadly cast down his countenance when he perceiued a regard giuen to his brother & not to himself: pinched it not his hart within, when God gaue sentence of him: We sée it euidently, & yet neuertheless we know withall that the Lord abhorred him. Gen.45. verse 11.12

Dyd not Esaw mourne, when he wept for woe, and dubling ouer his speach to his father so expressed the passion of a pained hart within him: yet found he no place to repentãce saith ỹ Apostle, though he sought it with teares, but was reiected as a prophane persõ not withstãding all his sorow.

What grief griped ỹ hart of Saul think you, whẽ he saw his army spoiled, his three sonnes slaine, himselfe sore gauled & woũded with the archers shot, when he desired his armour bearer to thrust him through with his sword, and for want of his assent was glad to doe it himselfe, and so become his owne destroier: Was this no sorow & 1.Sam.last

griefe? Yet not blessed, but accursed such mourning and such mourner.

What horrible hell of dispaireful griefe
2.Sam.17 35. battered the hart of Achitophel ỹ famous Counseller, when he saw the distresse he stode in, and for ease and ende of that heauie happe, was glad to conclude his owne shamefull confusion, to put his owne head himselfe in the halter, and to hang himself? fell euer this out thinke wee, before euen seas of sorowes had wrecked & worn within him all kinde of comfort away? No certainely, but such rufull endes haue euer heapes of ruful conflictes & conceits before them, & therfore we see some sorrow farre separated from this promise of Christ in this place.

To conclude, what woe or woorme think
Acts.1. we, dyd gnaw the hart of Iudas, when the guilt of cruell deede did presse his soule so sad, that neither reward receiued, nor any kinde of cõceipt either of god or man could staie his hands frõ finishing his owne life? Yet a cursed woe, we know, & as far from the gaine of this promise here, as sinne is seuered from a vertue.

Now of the other part wey the sorow

that

that you are in, if you tel me true, & mark the issew of it. Blessed first saith the Lord Jesus is it, and blessed are they ẏ conceiue and fæle it, for they shal be comforted. And then in his word he aforeth examples to shew the trueth by tryall of this promise. Dauid mourned for the multitude of his iniquities, and remained mourning as he saieth all ẏ day long. Euery night he washed his bedde with wæping, & watered his couch with teares. The sinnes of his youth stinged him, and the sinnes of his age græued him: his knowen offẽces made him full woe, & yet his secret sinnes remained terrible. Now the ende of all was comfort according to this promise, and blessed Dauid that euer hæ felt with griefe so much his græuous transgressions: The like did Manasses, and was comforted: the lyke dyd the Publican, and was comforted: the like dyd the Prodigall sonne, Marie, Rahab, Lot, Noah, and all the rest of saued sinners since the worlde stode, and were comforted. Now the promise is made and offered as heartilie and fræelie to you, to mæ, and to all that euer will take hould of it, as euer it was to them. Psalm.6.6

Rom.15.4. For Whatsoeuer things are written afore time, are written for our learning, that wee through patience & comfort of the Scriptures might haue hope. And therfore Frailtie awake, and wipe thy dazeled eyes, behould the ende of sense of sinne and sorow ioyned therunto: it is happinesse, it is blessednesse, and it is certain, sure, and lasting comfort, if God be true. The like may be said of that sorow also ý ariseth not vpon our owne, but other mens miseries, as for the want of the worde, for want of fruit when it is had, for heresies, diuisions, and schismes in the Church, and such like: for this is a godly sorow, and shall be comforted. A doctrine so sweet as no pen can lay downe. Sweet I say to all, & yet euen most sweet to the ministers, to whome it was chiefely spoken: for he lift vp his eies vpon his disciples saith the text when he spake these thinges, as knowing what store of stormes should arise vnto them by reason of their calling. And therefore let thē take it in the name of God, as it is offered to them, and claspe it in their armes so hard to their hart as all the woes in the world may not lose their hould from it. For the

Luke 19. Rom.9. Psal.74.9 Mich.7.2 Micheas 7.2.

Luke.6.

trueth

trueth hath ſaid it, and experiẽce trieth it, they ſhall loue and not be loued, they ſhall labour and not be liked, they ſhal ſerue at the altar and but poꝛely liue of the altar. Their pietie ſhal be hypocriſie, their zeale, choler: their heat, youth: their pꝛaiers ſhall not pꝛofit, their watchings waſt, and their faſtings do no gꝏd, but ſin ſhal ſtil reigne, iniquitie abound, the greater part remain vnreformed, and they foꝛ all their loue, labour, and true faithfulneſſe be reiected, and contemned in the ende. Wherevpon what woe doeth grow to the ſoule that ſauoꝛed any truth of meaning, loue to God, oꝛ gꝏd will to men, let them iudge that haue felt, oꝛ whoſe wiſedomes can wey what ꝯ Loꝛd hath not giuen thẽ trial of in themſelues. Surely ſuch it is, as is able to make the mækeſt Moſes plead with the Loꝛd & aſke why he ſo vexeth his ſeruant with an vnthankful charge, and commandeth to cary in his boſome as a nurſe the ſuckling child ſo peruerſe a people, as though he had cõceiued them oꝛ begotten them all himſelf. Such as is able to make Ieremie crye in the twitching toꝛmẽt of his minde, Wo is mee my mother that euer thou bare mee a Numb. 11 12. Ier. 15. 10

contentious man, & a man ỹ ſtriueth with the whole earth. I haue neither lent vpô vſurie, nor men haue lent me vpon vſurie, &
Iere.20.7 yet euery one doth curſe me. O Lord thou haſt deceiued mee, and I am deceiued, thou art ſtronger than I, & haſt preuailed, I am in deriſion daily, euery one mocketh me. For ſince I ſpake & cried out of wrong, the word of the Lord was made a reproch vnto me: and therefore I will make mencion no more of thee, nor ſpeak any more in thy name. **But here is a comfort to ſtaye all impatiencie, & to continue their courſe in ſeruing of the Lord in their callings ſtill.** Bleſſed are they that mourne, for the want of the feare of God in men, for their ſorrow ſhall haue ioy, and they ſhall be comforted at the laſt. **And in the meane time** Elie **his**
1.Sam.3 **ſpæch is mæte for euerie one:** It is ỹ Lord, let him doe what ſeemeth good vnto him.
Luke 1.38 And behold here am I, be it vnto me as my God will. **Thus may the miniſters apply this promiſe. And for you, Frailtie, or any one in your caſe, I pray you alſo conſider how it fitteth you. For what can you ſay now, groning vnder this griefe of yours, traueling & heauie loadẽ with your ſinnes,**

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what can you say, I say, if you saye your worst, but euen cry out vpon the fulnes & folwlenes of your iniquitie, vpon ỹ ripenes & rottennesse of your sinne, saying your life is losse vnto you, & there is no ioy vnder ỹ Sunne, ỹ you can conceiue of any thing by reason of your sinne? For you haue ben an Idolater, a blasphemous swearer, a Sabboth breaker, a disobedient child to parẽts & subiect to Prince, a murtherer malicious and spiteful, an adulterer wanton & light, a thiefe deceitfull and vniust, a false witnesse, an euill thinker, and what not? And therefore though for manie sinnes you could hope of mercie, yet for so many you cannot, but a heape together beateth you downe, when many single ones could not doe it. This is the worst you can say, and this is ill inough if god giue not faith: Yet see how all this is nothing, wher this promise is marked. For euen this sorow, this mourning, this discomfort and griefe that you haue conceiued by rewing of your life, is a sure token, that you are the Lords, & that he hath mercie for you, if you wil not stand in defence of him, but be of good hope he seeth you.

And

And my proofe is no worse than the Lords owne words, Blessed are they that mourne, (for their sinnes & transgressions, for their wants & weakenesse, & for their lose course in ỹ waies of so good a God) for they shall be comforted. Shall he say blessed, & you say cursed: shall he promise comfort, and you say you are cast away? God forbidde. Remẽber what ỹ spirit saith in the 1. Iohn 5. 10. He that beleueth not God, hath made him a lier. And therfore cõclude with your selfe and be chéered with it, were there no more promises (which yet are many besides) of mercie vnto sinners, yet were this sufficient to stay ỹ weakenesse of any, if the Lord be in them to giue them faith in it, that the God of truth hath pronounced happinesse to this woe, & intailed surely a certaine comfort in time to desẽd vnto this sorow. Many moe I say are ỹ promises of God, & many moe are the places of comfort in this your case, but my leasure serueth not now to make a treatise of a conference: and when inough is said, why should you not be satisfied? God hath spoken it, ỹ power of Hell cannot disproue it, you should beléeue it, & I doe ende with it,

it, happie are you, or any man or woman in the world, if you feele your sinne and sorow for it, so that you wil beleeue. For you are not cast away, but you shal be comforted: you weepe now, but you shall laugh, & you shall feele the performance of ỹ words of Dauid Psalme 126.5. They that sow in teares, shall reape in ioy: and they that goe weeping & carie pretious seed, shal returne with ioy, & bring their sheaues with them. Whereas the same God saith with a thũdring sound, Woe be to them that laugh now, for they shal weepe. Woe be to them, that in this life stretch them selues vpon beds of Iuory, sing to the sound of ỹ Viole, and drinke their wine in bowles of golde, without sense and sorow for their sinnes: for ỹ day will come, when this swet shall want, and what hath not earst bene felt, shall smart and sting, & burne no lesse than the fire of hell, and strongest venome of destruction, ỹ euer was or may be. God therfore giue vs faith, & what feeling of sinne it pleaseth him. For this fleshly peace, and securitie within vs, is no token of loue, & the contrary wakening, griefe and woe, is nothing euer to dismaie vs. Amen.

Strength

Strength against heat of affections, the third temptation.

YOur third assalt ariseth of the diuers iniuries and sundry wrongs that you sustain abrod without redresse or reuenge, together with the vndutifulnesse either knowne, or imagined in your owne household and family, whereby you are driuen to greater impatiencis often than may stand with the liking of your God whom you serue, and wherby indede, as you say, if you leaue it not, you know you do draw vpon you the heauie and angrie hande of him. For help whereof goe no further, but euen to the very next verse following in the same Chapter of Matthew, & marke it well. For well knew the Lord that as they that feare God, & haue not a gaping conscience to swallow for gaine horrible things, are both more subiect to pouertie with the companions thereof, & also more occasioned to mourne in respecte of their owne causes & other mens, as also in respect of many checks, taũts, & vnkindnesse, which they shall indure more than others

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vpon whom this flattring worlde flyeth & laugheth, and in whom a lulled conscience offereth sight of little euill in them, & therfore néeded to be armed against them, as I say this hée knew, so likewise as wel did he foresée ỳ these causes publike & priuate of impatiencie & distemperature in affections should arise vnto his children, & therefore prouided for it also. For cast your eyes about the worlde a little, & view the course of things, & are not ỳ godly, harmlesse, and quiet men often in this worlde reiected and wrung and pinched at for this thing and that, when more contentious natures are let alone as shrowes to deale withal? Hath not the true meaner often a shrowd turne done before others ỳ are worse disposed? Hath not the voyce of trueth pronounced it of those ỳ be his, that in the worlde they shall be wronged and hated and persecuted, and so forth? Therefore if for this also he had not left vs counsell, our hap had bene harder, and our fall should haue bene greater, by these occasions. But like a wise teacher, & a good God he hath done it as I say in ỳ next verse ther, & cõmendeth vnto vs ỳ rule of our nature & the victory ouer

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our affections be ỳ prouocations neuer so many to the contrary, setting a crowne of happinesse vpon the head of that glorious vertue in these words, Blessed are ỳ meeke, for they shall inherit the earth. Now the meeke saith a learned man are they, which are not easilie prouoked with iniuries, which are not short and teastie vpon euerie offence, but are readie rather to suffer any thing than to doe the things that the wicked doe, men & women to conclude that resist not euill, but ouercome euill with good. Or yet more fullie such (as an other saith) as are not of nature fearce, & desirous euer of reuenge, but milde, tractable, courteous, soft, and gentle, easily forgiuing a wrong, if it be done vnto them, hating chidings, contentions and strife, readie to giue place to euery bodie, and chosing rather with a quiet minde to commit all to God, than with intemperate heate to pursue his owne right. Blessed are these men and women saith the Lord, and happy shal they be, the earth is theirs, and the commodities in it, & they shall inherite them. And why so may you either say or thinke? Surely because this is not flesh and blood

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in them, but an heauenly alteratiõ of crooked nature by Gods renewing spirit. For flesh and blood cannot brooke wrongs, but a man and woman wrought in an other mould by the working grace of God, can & daylie doe. Now the Lord worketh this in none but in such as shall neuer dye (for this sanctifying spirit is ỹ pleadge of election) and therefore blessed are the meeke. O Frailtie then, what a place is this to helpe your infirmitie withall, if you will in deede consider of it earnestly: You can not forgiue, you cannot forget, you cannot be striken, but you must strike againe, you cannot be wronged by word or deede either abrod of others, or priuatly of your owne, but by and by you forget your selfe, your place, your calling, your God you serue, & a number other needefull things to be regarded, and you are as hotte as fire for a time. But in deede you must doe otherwise if you liue for euer, as you see in this litle sentence. For the Lord hath giuen it out & charged his ministers to ỹ ende of ỹ world with a bould spirit to proclaime it to his people, ỹ blessed are the meeke. Now they that doe, as you doe, are not meeke, & ther-

fore you see the cõclusion how sharp it is, they shall neuer be blessed. And if not blessed, then necessarily wretched, wofull, and cursed. Therfore I say againe, I pray you let it be regarded, and thought vpon very earnestly. For truely mee think it moueth my selfe very much. And though I see in ỹ scripture many other notable places soũding forth thé same, & many reasons conuincing by forcible cõclusion the necessitie of it, and many examples of the tried good that hath growen therby, yet as to others God giueth a greater concept of one thing than an other, so this to mée I finde more pearcing than ỹ other I must néedes confesse. And yet because euery man is not my selfe, & you especially Frailtie are not Faith, though my dayly companion in the world, least I should misse of helping you by ministring nothing but mine owne medicine to you, I pray you cõsider also of the course of other scripture touching this matter.

And first you shall see no calling amongst men whereunto the Lorde by name hath not inioyned this temperance of affections and sweetnesse of nature, which now I speake of. If they be ministers, thẽ instruct

2. Tim. 2. 25.

faith

saith he, them y be contrary minded with meekenesse. If they be magistrates, it is likewise inioyned thē. And meekenes beautifieth especially them that are in authoritie saith Chrysostome. If they be neither, whatsoeuer they be, walke worthy of the vocation wherevnto God hath called you (saith the Apostle) with all humblenesse of minde, and meekenesse, and long suffering, supporting one another through loue. And Dauid giueth a reason of it: For them that are meeke shall he guide in iudgement, & teach the humble his way. And is this a forceleſſe reason? That which beautifieth euery calling, & euery person, shall it not beawtifie you thinke you? And that which is forbidden to euerie one in so expresse plainenesse, can you thinke the Lord will euer alow in your selfe? Surely he will not, and therefore know it and think of it, if you please the Lord you must be meeke. Psal. 25. 9

The reasons I spake of be these & such others. First the Apostle in his epistle to the Galatians reckning vp the fruits of the spirit which neuer appeare in any truely, but in such as shal be saued, reckneth this as one amongst thē, to be meeke, & amongst Gala 5.

the fruits of the flesh, ý shall leade vs vnto death, he reckoneth the contrarie, choler & heate, wherupon wee our selues (as cleare as the Sunne) may see, that if the Lorde voutsafe vs this change of nature from sowre to swéet, and from anger to méekenesse, ther is no more comfortable crie can happen in this earth vnto our soules, that they are the Lords. And if he doe not, then as mightily ministreth it an argument again of woe, alas, & endelesse woe vnto vs.

Mach. 11. 29. Secondly to be méeke is a true imitation of Christ, for Learne of me saith hée, I am meeke & lowly in hart. But he that treadeth the steps of this Lord and God, shall neuer dye: and therefore blessed are the méeke. Contrariwise to be hastie, furious, and intemperate, is to follow Cain, Esau, and all reprobates, which who so followeth, shall neuer liue, and therefore cursed is the contrarie.

Thirdly, the Lord careth for vs if we be méeke, and watcheth ouer our wrongs, séeing all the words & déedes & very thoughts conceiued against vs, & the Lord will paye our debtes if we leaue it to him and iustle him not out of his throne, sitting downe

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our selues therein as iudges & reuengers of our owne causes. He knoweth our vprising, & downe lying, he is about our bed, and about our pathes, & spieth out all our goings, & seeth he not whē we are wronged? He hath taken a reckning of the very haires of our heads, he putteth our teares into his bottle, and are not our wronges thinke we noted in his booke? O therefore how should wée our selues learne to bée méeke, to forgiue, and to referre our selues ouer to him, since we haue such a iudge? The wife whilest her husband liueth, quieteth her selfe from forren toyles, and leaueth all incumbrãces to him, for he careth for them: but if he by death depart from her, then she her selfe, because she hath lost her ayde. Now we, if we be in dæde as we thinke we are, the children of the Lord, we are the spouse of an husband ý neuer dyeth, but in life is permanẽt, in power sufficient, in care still vigilant, and therefore how should this consideration kill our affections, mortifie our hastie harts & hands, and alter vs daily to an heauenly temperance, patience and méekenesse? The Lord is our aduocate to put vp our sute, ý Lord

is also iudge to giue sentẽce of our wrong, and Frailtie then how can any escape that hurteth vs, if we would be meeke, & leaue it vnto him? We think, me thinke I could euen dwell cõtinually in this cõsideration, it is so comfortable. What madnesse should moue vs to harbour our hurt, to hatch vp our harme, and to kẽpe matters boyling and festring within vs vnforgiuen and vnforgotten, when we haue such a iudge? God strengthen vs and giue vs victorie of our selues. But why Frailtie, standest thou yet so mute? Beleeuest thou not all this? If thou doest yet hang in the byers of thy vnreformed passions, adde herevnto some further proofe of passed practise, and experience, & let that as mightie to perswade, confirme and conforme thée to this vertue, if it be the Lords will.

The Israelites in Aegypt oppressed & harmed, could not with right counteruaile might, but as patiently & meekely as God made them able, abid it, and cried vnto the Lord, and what followed? The Lord heard them, Moses was sent, they were deliuered, and Pharaoh with all his host drowned in ỹ sea. See with your owne eyes the

reward

reward of méekenesse.

Dauid oppressed by Saul his father in law, whome at home and abroade he truely serued and honored, sought no reuenge, but euen refused it whē it lay before him, and with all méekenesse, mildenesse, & patience committed it to the Lord, and Saul had his punishment, Dauid the kingdom.

Iacob being threatened destructiō by his brother, conceiued not by and by the like towards him againe, but leaueth his coūtrie & fathers house, putteth vp ẏ wrong, possesseth his spirit in patience and méekenesse: and what insewed? The Lord was with him both day and night, the Angells of heauen are his seruāts, the Lord giueth him wiues & wealth, comfort and strength euery where, and Esau liueth to dye for euer, as the fatted Oxe is prepared for the slaughter.

Ioseph horribly slaundered for his faithfull seruice bare his grǽuous crosse méekly, and honour is his ende, euen great and rare honour. O harts of ours then, where are they? What a God serue we, whose mercie vpon méekenesse hath thus shewed it selfe beside in numbers moe? Shal it not

moue vs? Shall it not pearce vs? May shall it not chaunge vs? God forbidde we should be senseleſſe, and therefore you ſée Frailtie what muſt be done, & what ſouereigne help ỹ Lord layeth down for your infirmitie, be your occaſion publike or priuate, at home or abroad, with many or few, affections certainly muſt be brideled, and euen fought withal till they yeld & become more quiet: otherwiſe we runne vpon our ruine both in heauen and earth. For the one thus as you ſée is proued, and truely the other is as true. For what gouernmẽt are they worthie, that will not gouerne, as they poſſibly can themſelues wel? What trueth can they know, that cannot abide to heare indifferently both parties? No, euery man ſhal frame himſelf to their humours till his turne be ſerued, and trueth ſhall neuer dare to appeare before them. What daunger can be preuented, or what guilefull gueſt can be diſcouered, when heate doeth thunder out threates, ers the time ſerue to take knowledge of the matter? The enemie is armed, the friend is diſcouraged, and iudge your ſelfe then how ſtrength is impaired. What ſeruãt, if God

That we hurt our ſelues alſo in earth by heat of affections.

rule

rule not in him mightilie, wil truly serue, where comfortable countenance either giueth not hope of conuenient reward, or at least presently accepteth, what is done, in fauor? What one that hath any giftes, friends, or abilitie, will euer abide with a louing and true hart, wher reproches and discomforts are his dayly death? No, no, it will neuer be, nor it cannot be. Well may a worldly minde in regard of passed time and charge make men rubbe out and carie coales till they can doe better, or may get a cheate, but the hart being alienated, and the true faithfull kinde affection that is aboue gold, worne away with often rebukes, which being not digested send vp at times as tokens of their remaining a bitter tast, all is but holow, all is but in regard of themselues, & if time should serue to néede thē, God knowes how their snubbed harts would call their snubbes to remembrance, whereas méekenesse, gentlenesse, comfort and countenance maketh a seruant true in his dealings, painfull, willing, constant in his place, and readie euen to die in the seruice of them whose louing vsage hath pearced his soule with a per-

manent affection if he be of any good nature, & if he be not, ỳ same vertue of meeknesse watcheth, loketh, heareth & considereth all things wisely, not bewraying himselfe, till he haue founde indeede a hollow seruant, and then weedeth out iustly so ill a member.

Therfore I say again whatsoeuer your occasions be of disorder in your affections, be they at home or abroad, truely Frailtie, fight with your selfe, & neuer suffer your infirmitie to preuaile. For God requires it, & euen worldly wisedome requires it: and the very hardest things are made easie by some vse. Now you haue a God to helpe you beside vse, who with his blessed mouth hath promised helpe, and with his mightie spirit shall assist you, if you pray.

Frailtie.

Yea but the course of the world serueth not for this counsell. For I tell you now adaies, who suffereth a little shal suffer more, & who putteth vp one wrong, shall put vp twentie. Men can not liue now, and either get, or keepe, if they be so gentle as you would haue them.

Faith.

Faith.

O Frailtie how are you deceiued? And how still sauour all your speeches of your nature? I pray you tell mee, if God would say to you be meeke, and I will confirme thee in this worlde both with sufficient maintenance and continuance in the same, be the practises neuer so peeuish against thee, would you not beleeue him?

Frailtie.

Yes, For I know he is able to doe it, if he say he will do it, & I am not yet so weak to doubt his power.

Faith.

Very well, & I pray you what followeth in this verse of Christ which now we handle? Is it not a flat promise that the meeke shall inherite the earth? If you wil then stand to your speech, and beleeue the Lord vpon his word, doe it now then and euer hereafter, for here you see his promise. The whole world may rage against vs, & yet shall we inherit the earth in despite of them all if we will be meeke.

That

That is, we shall both get and kéepe that portion, which the Lord thinketh méete for vs, will they nill they that doe trouble vs: neither euer shall the force of foe further preuaile against vs, than shall be good one way or other for vs. Blessed father of heauen what a promise is this, and how contrarie to mans reason and sense: yet repeated ouer and ouer in the scripture for further assurance as you may sée, if you reade but that one Psalme the 37. confirmed to vs by Paul, who saith hée had nothing and yet possessed all things, & by the experience of all the godly that euer was. Therefore euen a thousand times marke it Frailtie, and lay it vp. The world pitieth these méeke ones, & calleth thẽ Gods fooles: but the Lord blesseth them, & his blessing maketh wise. The world iudgeth méekenesse the very high way to beggerie, and yet you heare the Lorde euen flatly saye, they shall inherit the lande that haue the same, were all the world against them. Therfore to goe no further, conclude now with your hart Frailtie to vse this remedie of the Lords laid downe to bridle fraile affections & trust his word. Certaine now

you

you see it is (for ỳ Lord hath said it) Blessed are the meeke. And euen by ỳ hould that I for my part haue taken of this promise, I pronounce vnto you againe, ỳ the verie daye & houre of your birth you may blesse, if the Lorde giue you victorie ouer your affections and make you meeke: and so I leaue you to his mercie.

The fourth temptation, arising of want of iustice in our causes, &c.

Frailtie.

I Can not denie, but your perswasions are vpon true warrant, & they ought greatly to mooue: yet me think you doe not fully marke my case. For if I sought any thing either at home in my house of my family, or abroade in the world of others, which were not both meete for a Christian to demaund, & in trueth mine owne flat right, I could see mine anger to be faultie, & patiently learne to put vp the matter I trust in time. But I tell you *Faith*, I doe not so: I seeke nothing, but, as I haue sayd, myne owne due, what I ought to haue, and what I truely pay for: & therefore I tell you in this

this case my choler hath more warrãt than you well marke. For it would touch any bodie to loose his right. And a man were better out of this world, thã to be robbed thus of iustice & lawful fauour as I am. It makes me wearie of my life: & I tell you I feele it stir within me, euen to strike hands with the wicked, & to doe as men may like me, that I may be quiet.

Faith.

Softly Frailtie, softly, your tongue tumbleth to fast, and your nature I tell you plaine breaketh out too much. Shall I lose my labor with you, and preuaile nothing with either speech or good will? Are you not ashamed with this affirmation, that if you sought any thing vnlawfull, you could beare in meekenesse the denial? Why no thanks to you. Thus could a Turke or Heathen doe, and almost the Diuell: common reason would make them. But I tell you, except your meekenesse excéede this, you shall neuer be saued. For the scripture is plaine, there is no praise to be patient when a man deserues of man his paine, but if when we doe wel, we suffer wrong,

and

and yet be méeke & patient, this is acceptable to God saith the Apostle. And euen in your very case of sutes and demaunds, that are but right, if iustice be not had, yet must this vertue of méekenesse remaine in vs, as may euidently appeare in the verie next verse of Matthew. For ther the Lord knowing the nature of fraile flesh, how it would startle and stoome at this matter, and be tempted by it to forsake his trueth, as it were of purpose hitteth your obiectiõ on the mouth with his hand, and biddeth it stand backe, as not worthie to appeare & be heard. For (Blessed saith he) are they that hunger and thirst after righteousnesse, for they shall be satisfied. That is, blessed are they that notwithstãding they so moderate their desires, as neuer they séeke or wish but what is iust and right, and their owne due debt, yet as hungry and thirstie liue in patience & cannot be satisfied with recept of iustice for their owne. Blessed I say are these, & they shalbe satisfied. Wher you sée euen with both your eyes, except you wil wink, ỹ euen in our own right we must want right somtimes in this world, & yet must be méeke & godly & faithfull stil. Chap. 5

And

And in the ende we shalbe satisfied, either of man, or God, or both, as surely as wee liue. Therfore Frailtie, if it be possible cease to be Frailtie, & gouerne affections by these swéete promises of eternall trueth.

No want of iustice, no wrongfull oppression, no crosse and vnconscionable dealing of men, must make vs fall out with our God or strike hands with the wicked. God forbid. Shall we serue God no longer thã he will rule his wisedome by our wisdome, & serue our desires fitly? But words be but words, & yet I tell you these words are true reason. Notwithstãding consider you for your cõfirmation what godly men in ỳ scriptures haue euer done: & if god wil haue mercie vpon you, reforme your nature to their alowed course. I pray you if a man serue at the alter, is it not reason that he liue of the alter, that is, if a man spend himself, his bodie, his minde, his goods to instruct people in the way of saluation, and require of them againe meate, drinke, & clothing for his paines, doth he require a thing vnreasonable, or doth he demande any more than is his due right? Yet dyd Paul the dære seruant of the Lord hunger

and

and thirſt after this righteouſneſſe, & had it not. For vnto this houre ſaith he of himſelfe, we both hunger & thirſt, and are naked, & are buffeted, & haue no certain dwelling place, &c. Yet was he méeke, patient, & his affections orderly for all this, & yet he had not his right as you ſée. What dyd Dauid again deſire at Sauls hand, but that ſince he hadde voutſafed to make him his ſonne in law, he would likewiſe vſe him ſo, or at leaſt as a true ſubiect & ſeruãt, with ſafetie of life till he deſerued worſe? And was not this right and his very due: Yet pleaſed it God Dauid ſhould hunger, and thirſt for this righteouſneſſe, and not haue it. And yet you ſée I ſay againe it was his right. What dyd Ioſeph hunger and thirſt for, but to be reputed honeſt, when he was honeſt, and not ſtained with ý crime which his ſoule abhorred? Yet did he want it. What did all the Prophets and Martirs deſire, but Gods glory to be increaſed, and their owne liues ſaued when they deſerued no death? Yet did they want it. Nay what did euen Chriſt himſelfe hunger and thirſt for, whileſt he here liued, but the riſing vp of Gods kingdome in the harts of

1. Cor. 4. 11
2. Cor. 11

men, and the saluation of their soules: Yet euen this right and due to him, and this great & endlesse good to men themselues, could he not obtaine, but hungring and thirsting after it, was despised and scorned, and in the ende killed. Yet were all these meeke, and gentle, and quiet in their affections, notwithstanding all this, and neuer fretted themselues at the crooked course of a cursed world, but stayed themselues, and at the Lords hands they were all satisfied in the ende, according to this promise, Ye haue heard that it hath bene saide an eie for an eie, and a tooth for a tooth, but I saye vnto you resist not euell: but whosoeuer shal smite thee on the right cheeke, turne to him the other also. Yea, euen yet further, they thus wronged in the world spake of meekenesse, and commended it both to themselues and others. For Learne of mee, (saieth our Sauiour Christ) that I am meeke, and lowly in hart. And them that be meeke (saith Dauid) shall the Lorde guide in iudgement, and such as be gentle, them shall he teach his way. Wherefore I conclude if it pleased the Lorde thus to deale euer with his childzen,

Math. 13 38.

childzen, & euen with his owne déere sonne yet satisfying thē in the ende, and hath in mercie made a faithful promise to deale no worse with vs in the ende, if we will be content: truely then no want of iustice, euer in our most righteous sutes and demaundes, should make vs intemperate, but rather driue vs to this promise, and in it wée to be cōtent with all méeke mildnesse, both of hart, tongue, and countenance, till the Lord sée his time to satisfie vs. And I pray you Frailtie cōsider of it. You sée it w̄ your eies, your excuse is nought, be your right neuer so good, & your wrong neuer so great. But we cannot doe what we should doe euer, and especially in these hard conflicts. Yet as néere as we can, let vs be ruled, and draw to this heauenly vertue daily more & more of méekenesse & patience. If we will not, surely as we liue, whē the Lord hath tried vs a while with mercie séeking our good & cannot bow vs, he will at last scourge vs in anger, & fiercely break vs. If ỹ iudge shold say it, or any mortal man, be cōtent & I will satisfie you, we wold be quiet, & shal ỹ god of heauen & earth so saying not be heard, trusted, & regarded?

The Lorde shew his worke vpon vs: for otherwise, if there be a hell, or he be a god, this intollerable contempt of so swéte a promise, and so sure a blessing will haue a scorching reward at the last. I can say no more Frailtie, but bid you loke vpon his owne words, he saith you are blessed when you are oppressed for want of right, if you will be content, and you shall of his owne selfe be truely & fully satisfied, if you will mildly tary for it. Now if you wil call him lier to his face, and say you are miserable because you are so dealt withal, or not happie, neither shall it be better with you vnlesse you will leaue his lawes, and ioyne felowship with the wicked, you may work your owne woe, and who can help it? But I hope better of you, and I wish better to you, which you shal neuer misse if you wil be mæke. And so let the Lord work with you, you sée his word, and you know my minde.

The fifth temptation against mercifulnesse by reason of vnthankefulnesse.

Frailtie.

Frailtie.

SInce then you are ſo plaine and comfortable, I will yet further bewray my ſecrete aſſaults vnto you, if I ſhall not be troubleſome, & craue your ſtrēgth as in theſe, hoping when the remedie appointed of God is vſed, it will preuaile with mee. I doe then ouer & beſide all theſe, find many other infirmities & euen in any thing that God hath commaunded, ſomething or other faſt creepeth vpon mee to ſlacke mee from that dutie, which I know to be inioyned mee. As firſt in dealing with ſuch as haue neede of my help as a good Chriſtian ſhould, truely you wil not beleeue how the ingratitude of ỹ world quencheth my hart, & ſtayeth my hand. For I ſee the courſe of men & the naughtineſſe of natures in theſe euill daies. Let a man lend his poore neighbour ſomething to helpe him with all, as God commaundeth, or let him euen giue cleerely for euer to him, yet ſhall he neuer a whit be better loued of a number for it: but if he lend, be driuen to ſue for his own: and if he giue, haue rather vnkindneſſe, & a tanting ſcornefull ſpeech, than any other

commendable and thankfull consideration for his good will. Whereby I am often (I confesse my corruption) driuen euen to the point of this worldly and wicked conclusion with my selfe, Let thē sinke or swimme, for me, I will seeke to liue my self out of all mens daungers, & I will neither borow, nor lend, giue nor take, make nor meddle. Let other mens wants be other mens woes, and God help thē, ther are many wayes to make a mā poore, though his hād be hard inough. Now this I know is vngodly, and I was not borne to doe thus, yet *Frailtie*, I am, and by reason of the monsterous ingratitude that the world aboundeth with, perforce I confesse it, I am often driuen towards this rocke. Againe I see euery man euen from the head to the foote, so giuen to halting, cogging, glosing, lying, soothing, smoothing flattering, & dissembling, & so thereby to win fauour, to win wealth, to win friends & countenāce in their dealings, that me think I cannot stand any longer in the innocencie of a good conscience, but I must doe as they doe, that I may get what they get. Yet know I this to be diueliſh, but I am *Frailtie* by name, and I feare mee by nature I shall

ſhall be no leſſe. Thirbly when any vnquietneſſe growes in towne and countrie, or any iarring vnkindneſſe, I ſee ſuch hazard in dealing betwixt them, ſuch ſubtilties & fetches to make a man a partie in ẏ which his ſoule hated, and ſo to trouble him, and let the beſt be ſuppoſed, I ſee vſually ſo ſmall thanke gotten of either partie, but euen the contrarie, that I aſſure you, I ſitte ſtill & let them bate the fire that made the fire, and themſelues waſt one an other, and a thouſand moe too for mee, if they will. Notwithſtanding my conſcience accuſeth me ſecretly, that this is not wel done of me. And thus indangered without, and accuſed within, me think my caſe is hard and greeuous. But I will not weary you with any mo of my infirmities. For I euen ſhame to ſhew you theſe, but that you are *Faith*, a friend where you take ſtrong & comfortable, and gaue me libertie to be thus bould with you before.

Faith.

In déed Frailtie you are, whē theſe things thus flowe vppon you, yet Frailtie may you ceaſe to be, by the grace of god, if you

will diligently weigh what ſtrength in the ſcripture is miniſtred againſt them. For to begin with you firſt, and letting ſtore of other ſcriptures paſſe to kæpe me ſtill in this fift of Matthew, euidẽtly it may ther appeare, that the Lord knew it would aſſault his children & therefore vttered this ſentence, no doubt of purpoſe to confirme them ſtill, that Bleſſed are the merciful, for they ſhall obtaine mercie. Wherein if it were wel marked, there is comfort hidden euen ſufficient againſt this vile ſuggeſtiõ. For ſhal the Lord of heauen ſet a bleſſing vpon the head of a thing, & we not be moued with it? May ſhall it not more moue vs, than all ẏ ſpæches or conceptes in the world to ẏ cõtrary tending? What though a dull hart ſay, let all men periſh, ſo I may be ſafe, or what though a thouſãd pollicies pricke to a priuate regard aboue meaſure of priuate welbeing, doe we not heare with our eares, and ſæ with our eies, the ſpæch of truth which ſhall ſtand when heauen & earth ſhall fall, Bleſſed is the mercifull? Either then make God falſe, or this bleſſing aſſured to the vertue euer. And if it be aſſured, then neuer regard the conceptes of a

Mathew 5

witleſſe

witlesse worlde, but consider the vertue in it selfe, and what it shall pull vpon you. Then to the imagination of want ỹ may grow by this grace, and to the sting that ariseth vpon their ingratitude, whome we haue bene mercifull vnto, oppose the promise that foloweth in the place, For they shall obtaine mercie. Doeth a man obtaine mercie when he is in this worlde made worse, and in the world to come no better? No, you know he doth not, and therefore it must nedes follow, that this promised mercie implieth a greater good than euer can come harme by a liberall & merciful hād in order, either in this world, or in the other, or in both. And it hath confirmation also of scriptures beside. For I haue bene young (saith the Prophet Dauid) and now am olde, yet saw I neuer the righteous forsaken, nor his seede begging their bread. But the righteous is euer mercifull and lendeth, and his seede is blessed. And againe in an other Psalme, A good man is mercifull and lendeth, and he shall neuer be moued, but had in euerlasting remembrance. Whereby it is plaine & plain ynough, that let the world and her chick-

37.25

112.5

ens be as churlish as they may be, yet mercie is gainefull by the promise of the Lord vnto the mercifull. And more should we regard, what our God liketh, loueth, & blesseth, than what with worldly wretches getteth reward. Yet euen heere also it hath his praise, as you may see by proofe in Iob and others many, though not perad-
31.20. Pro.11.26 uenture euer in all that are most bound vnto it. Wherefore euen a thousand times we should contemne this rude nature of vnreformed worldlings, & let them be as vnkinde, as vngratefull, and as peruerse as their corruption can make them, if the Lord soften our hartes, and giue vs this vertue of mercie, our reward is certaine, the bill of our blessednesse is signed, & we, as we could euer desire, assured to be gainers. Sincke it then Frailtie in your hart, if I may obtain any thing of you, & heare not these things without any profit. Ponder ỳ good promised in your minde, & ponder the trueth of him that promiseth it, God of heauen & earth. If the good counteruaile your hurt, as a thousand times it doth, your temptation is strengthned, & if he neuer deceiued, ỳ hath giuen his word

for

for paymẽt of you, it is more strengthned, but both of these are true, & therfore God giue you vse of thẽ, ẏ blessing of mercifulnesse to all that truely nede your help, is assured. This were ynough then if you be not vtterly fallen out with mee, & will credit nothing that Faith telleth you, to stay your steps in this godly dutie of mercie, yet regarding your nature rather than ẏ nede of the thing, adde vnto all this but some litle view in your minde of ẏ vertue it selfe in it self, & it may be you shal finde strength increased by it. Is it not in his nature think you an assured vertue, ẏ god maketh euer any promise of reward vnto: Or can it make miserable ẏ the Lord saith, maketh blessed: Or is it not cause ynough to continue you euer in the practise of it, ẏ the Lord so often, so earnestly, & so generally to all estates commaundeth it: Surely it is, & therefore mercie in it nature is a most notable vertue. Is it not to be honored that maketh men in whom it is so renowned, as ẏ all ages speake & write of their names and natures for it: But this vertue of mercie hath bene such to many, & therefore in all trueth, a notable vertue.

Math.6.6
Colos.3.12

For

For proofe of my assertion, I let passe the multitude of the faithfull, whome either scriptures or stories, or present practise, as yet amongst vs honorably speake & think of. And I remẽber you onely of his name, whose nature in this action (being an heathen) hath often well liked me Alexander the great. Whome when one Perillus humbly besought to help him with some money towards the bestowing of his daughter in mariage, by & by he commanded fiftie talents to be giuen vnto him: and when the man refused so great a gift, saying, that ten talents would suffise, being told of it he also aunswered, that it behoued a good nature, not onely to consider what an honest friend doeth aske, but what his abilitie is wel to spare and giue. Thinking belike (which in trueth is often so in déede) that either modestie, or feare, or some one regard or other, may make an honest nature, not aske so much as in déede he standeth in néede of many a time, & therefore good reason a faithfull friend should haue respect to such an one aboue his asking euer. Was not this a swéete nature then, and a notable vertue in this man? Or can

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any man reade this of him, and not loue and like him for it. Great therefore is the praise of mercie and tender kindnesse euer. By mercie we resemble God, and proue our selues his children: For our heauenly father is mercifull. By mercie we become instruments & as it were amners to the Lorde to deliuer his gratious benefits to our brethren, and euen very equitie requireth it at our hands, that if we finde mercie our selues in all our néedes with God, we should not denie it in their wants vnto our brethren. For so saith the Lord to that euill seruant in the Gospell, that he should haue forgiuen, because he was forgiuen himselfe, & shewed kindenesse to his felow, since he had found it with the Lord himselfe. Last of all that fearefull threat of mercie euer to be denied to vs, if we deny it our selues to others should strengthen and staie vs in this vertue for euermore. Therefore loke not I saye againe vppon mens acceptance of our doeings, but loke vpon the vertue it selfe, how it adorneth a man, how it commendeth a man, and how it maketh his fame to flie both farre and néere in euery place. And loke vppon the

Luke.6.

Math.18

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sure reward, that is promised to it by the Lord. If you be mercifull you shal be blessed, if you be mercifull you shal haue mercie, if you be mercifull you shalbe renowned, you shall assure your soule ỹ you are ỹ Lords, because you resemble his nature, and if you be not, both God and man shall curse you: Therefore be mercifull. This may incourage vs, & this will incourage vs certainely Frailtie, if the Lorde be not quite departed from vs. But as it is nedfull that this vertue should be in vs, so is it as nedefull that it be rightly in vs, for otherwise we deceiue our selues, & we shal misse the reward in the ende. And therefore as I haue indeuored to stirre you vp vnto it, so it shall not be vnprofitable peraduenture altogether if I also direct you a litle in it. Some then haue thought this vertue to haue bene deliuered in the verse before which we haue heard of vnder the name of meekenesse, but in déed they differ much. For meekenesse thẽ is shewed, when we our selues are wronged, & yet reuenge not, but put it vp and leaue it to the Lord. And mercie when we our selues being no way hurt, yet are touched & moued with

other

other mens wants, and euen suffring with them because they suffer, indeuour our selues to our abilitie to relieue & help thē. So that this vertue of mercie as you sée, standeth of two parts, to wit, of a tender féeling, and compassion within vs, & of an outwarde louing helpe with our abilitie whatsoeuer it is without vs. The miserie of man is of two sortes, and therefore also this merciful pitie & help of as many. For either a man wanteth what is néedefull for his soule, or what is conuenient for his bodie. And both of these doth a mercifull Christian tender and pitie, and help, as he can. Of the former we haue a proufe in the example of our sauiour Christ, whose bowells euen yerned and hart aked to sée the spirituall miserie and want of that great multitude that then he sawe béeing destitute of knowledge & altogether as wandering shéepe without a shéepheard. Of the second we haue a proufe also in the Samaritan, whose merciful nature shewed it selfe toward bodily wāts, & outward griefes of him ỹ théeues had so ill hādled. And in both these you sée ỹ parts I spake of, namely inward compassion and outward helpe. Marke. 6. Luke 10.

With-

Without which neuer can this vertue stande, nor we be liked either of God or man. For if we pitie and yet help not, that feareful speech of Iohn lighteth on vs, How dwelleth the loue of God in vs, and we shal assuredly heare it in the day of iudgemēt, When I was naked yee clothed me not, when I whas hungrie ye fed me not, and so forth. And if we help a man in his nēed, & yet doe it not vpon any tender compassion toward him, but vpon a iolitie & pride in our selues, and vpon an imagination of merite for the worke sake, or such like, it it is lothsome: againe, all that euer we doe to the Lord, and we lose our reward. If
Math.6. you doubt of this, you may see it prooued in
Math.13. the Pharisies, whose almes abounded, and made a glorious shew. But because they let ỹ weightier matters passe, as iudgemēt and mercie & fidelitie, their outward dēds had neuer reward. Therfore euen a thousand times marke it, how want of right disposition in thē hart, maketh outwarde dealing of giftes, be it neuer so magnificall, but pharisaicall and wicked: against that blockish assertion of some, that ỹ dēd done must nēdes be rewarded. This ten-

der

der fæling doeth the Apostle both profesſe in himſelfe, and require in others. In himſelfe, when he asketh who is weake & he is not weake, who is offended and he burneth not? In others, when he saith, wæpe with them that wæpe, and rebuketh the Corinthians, for that they sæing so great a fall of their brother, were puffed vp & dyd not rather sorow. So well thus you sée what manner of mercie must be in you, if it be allowed of the Lord. Now how this good vertue is begotten in vs, let vs also consider, and beside diuers others ẏ might be named, you shall sée the workers of it especially and aboue other meanes to bée experience and sight. For the first we sée it in the wisedome of the Lorde our God most plainely, who therfore gaue his owne sonne a sense of our woes, that experience might make him a more mercifull, readie and carefull regarder of our sutes. It behooued him (saith ẏ Apostle) in all things to be made like to his brethren, ẏ he might be a mercifull & faithfull high Priest. And again, We haue not an high Priest that can not be touched with the feeling of our infirmities, but we haue one that was in all

2. Cor. 11 29.

Rom. 12.

Cor. 15.

How mercifulnes is wrought in men.

Experiéce

Heb. 2. 17.

4. 15

things tempted in like sort, yet without sin, concluding therupon presently. Let vs therfore goe boldly to the throne of grace, that we may receiue mercie, and grace to helpe in time of neede. Why so? Assuredly because we can neuer feele that want which he knoweth not, and knowing, experience worketh effectually a redie regard & help. Wherevppon by the way, we may ground a great comfort against any crosse if wee marke it. For thus may we think, if mercifulnesse make vs blessed, and experience make vs merciful, thē whensoeuer ỹ Lord giueth vs any tast of wo, he doth but schoole vs vnto happinesse. But I passe it ouer, & now let vs consider, what a very monster & vglie beast in nature he is, who hauing himselfe drunk of the beggars dish, & tasted ỹ smart of needy want, yet neuer ỹ more is moued in tender kindnesse to others, whē God hath made him able to help them, but as brasse or iron turneth both hand & hart away, when pitifull sutes are made vnto him for some comfort. And then view wee in like manner the force of sight in such examples as we haue commended to vs in the scriptures.

Sight a worker of mercifulnesse.

When

When Pharaohs daughter sawe little Moses in the basket, she pitied it: when Iesus sawe the multitude, he hadde compassion on them, and healed all their sicke: when he sawe their want of teachers, he pitied thē: when he saw the woman wēpe whose sonne was dead, he pitied her: when the Samaritan saw the wounded man, he pitied him: when the Lord saw his debter fall downe, he forgaue him all: and he that seeth his brother want, & turneth his face away, O how is the loue of God in him? with a number such. So that sight I saye aboue either hearing or many other meanes, is a vehement worker of this vertue in vs, if we be the Lords: & of this vertue not in part, but in whole, for if you marke the examples againe, you shall neither see pittie without help, nor help without entire compassiō in them, but both together, the one following euer after and vpon the other: which if it be so, then should we take a view of our selues occasioned by this doctrine, and diligently weigh what either sight of other mens woes, or hearing, or any other meanes worketh in vs, and if we finde a flintie hart within vs, what soeuer

Exod. 2
Math. 14
Marke. 6.
Luke. 7.
Luke 10.
Luke. 18.

we see or heare, iudge then betimes what will be our case at one time or other, whē blessed shall be the mercifull. Surely we
Iames 2.13 shall finde what the Lord hath spoken, that iudgement without mercie shall be vnto vs, because we haue shewed no mercie. And if we finde the contrarie, as greatly may it ioy vs againe on ỹ other side. But I forget my self in following this discourse too farre, and therefore here will I cut it off: once againe desiring you neither in this vertue, nor others euer so much to regard what the world doth thinke, as what the God of heauen that made the world, doeth iudge. For if you doe, you shall neuer whilest you liue keepe a streight course in any good. The Lorde saith the mercifull man shall be blessed, therefore shame vnto the face ỹ once auoucheth it, that mercie maketh miserable. The Lord accepteth it, let the world neglect it: the Lord rewardeth it, let a senseless worldling be neuer so vngratefull, and what the Lord rewardeth, it can neuer make a man worse if he vse it, therfore be mercifull. What should I say? Certainely Frailtie, till God become false, till his blessings become cursings, his promises

miſes vnprofitable, and his rewardes not worth hauing, the feeling hart & the helping hand, head, tongue, or any member gift or abilitie in vs can neuer impouerish vs beyond our good, as you plainely see: and therefore your temptation is aunswered, and your weakeneſſe ſtrengthened, if the Lord graunt you feeling & vſe of his word: which I truſt he will, and beſeech him that he may.

Strength againſt Diſsimulation, the ſixt temptation.

YOur next temptation ariſeth by diſſimulation, and a mightie motion you finde to doe as the world doeth. But Frailtie, would you leaue to thinke gaine to bee godlineſſe, and beginne to think onely godlineſſe to be gaine, as the Apoſtle teacheth, & a little to weigh with your ſelfe, what in euery age euery honeſt man & woman hath thought of this beaſtly vice, were it neuer ſo generall, ſurely you would finde ſtrength againſt it in your ſelfe, & a maruelous hatred kindled in your hart of it I beleeue verily. For there is nothing that

pulleth any body into this Metamorphosis of nature, but a careleſſe contempt of al opinions of vs, ſo we may flouriſh and get our deſire of this curſed world. Which I muſt ſaie againe is a beaſtly vice in man or woman, becauſe it ſo maketh them that vſe it, this being euer ẏ propertie of a man, to preferre honeſty before all vtilitie. Now if you aſke what hath bene thought, I am able to ſhew you euen vnder one ſight both God and man againſt it, & man not onely Chriſtian, but heathen, ſuch as beſide the light of nature had no direction by ẏ Lord.

Scripture againſt it.

Eſay. 29. For Woe vnto them ſaith the Lord, that ſeeke deep to hide their counſells from me. That is, ẏ carrie more ſhow than truth, as they doe which are outwardly religious and inwardly moſt prophane contemners of the ſame. Help Lord ſaith the Prophet Dauid, for it is high time, there is not one godly man left, but the faithful are miniſhed from the children of men: they talk of vanitie euery man with his neighbour, they doe but flatter with their lips, and diſſemble with their dubble hart. And thē in ẏ deteſtation of ſo vyle a thing ẏ ſpirit of the Prophet breaketh out into a curſe, and the

Pſal. 12.

Lord

Lord roote out, saith he, such deceitfull lips. Which certainly is a speach that should pearce vs déepe, when we consider & think of it. The Apostle Peter also crieth vnto al that feare God, Laie aside all maliciousnesse, and all guile and all dissimulation, enuie, and all euill speaking, opposing these to the sincere milk of the word of God, which all men ought to desire, ỹ they may grow thereby, as things that cannot agrée and dwell together in any man. And if we marke examples, was it not, I pray you, a horrible thing for Simeon and Leuie to pretend such friendship to the Sichemites, and to harbor secretly so bloodie conceits? Did not the Soule of theyr godly Father Iacob detest both such men and such dealinges? Was it not vile and vnséeming either for a king, or an honest man to dissemble such liking of Dauid, as that héé would giue him his daughter to wife, and yet meane nothing thereby in trueth but to snare him, and to worke his certaine ouerthrow by it? Such loue come to them that long for it, and such fathers in law God kéepe vs euer from, may we thinke and say, if wee marke it. 1.Pet.2.1 1.Sam.18 21.

Was it not a detestable nature in Cain vnder a brothers face to dissemble a murdering hart and minde? Can you abide but euen to thinke of that cursted courtier Ioabs speach: Art thou in health my brother Amasa, and leaning forward to kisse him, secretly to stab him with his dagger that he died presently? These are the effectes of this cruell vice and these are the fruits of such vnnaturall men as haue caried faces vnder an hood moe than they would shew, which assuredly the Lord hath caused to be written to confirme our hartes in an vnfained loathing of it, seeme it neuer such wisedome in a wicked world, and bring it neuer such gaine to the vsers of it. Now on the contrary side consider againe what a lasting praise is giuen to the contrarie, namely to sincere and faithfull, true and plain honest dealing with all men. So shal it still appeare vnto you clearer, ý detestable in the eyes of God is a glosing toung, with an hollow halting & dissembling hart.

1 Sam. 20 16.

Psal. 34. What man is he saith the Prophet Dauid, that listeth to liue & would faine see good dayes, let him keepe his tongue frō euill, & his lips that they speake no guile. As if he should

should say, halters will be halted with all, one way or other, let them doe what they can, and so euill a nature shall finde either with God or man or with both at last a deserued recompence and therefore be simple. Againe in an other place, Blessed is the man in whose spirit there is no guile. And againe, Lord who shall dwell in thy tabernacle, or who shall rest vpon thy holy hill. Euen the man saith the Lord ỹ amongest other vertues hath this by name to speak the trueth, when he speaketh, frō his hart. And what a speach is that of the Apostle Paul to the Corinthians, Our reioycing is this, the testimony of our conscience, that in simplicitie and godly pureness, and not in fleshly wisedome, we haue had our conuersation in the world. His conscience bore him witnesse of plaine dealing euer and it ioyed him. Ours crye within vs, our dissembling is monstrous, and shall it neuer think wee, bring sorrow to vs? Reade at your leasure the first of Syrach from the 33. verse to ỹ ende. Neuer forget also the commendation that Christ giueth to Nathaniel. But what should I heape vp any moe testimonies? May I not still referre

Psal. 32.

2. Cor. 1. 12
Psal. 15

you to the fifth of Matthew, and you there see euen this temptation also as one that should assalt the godly prouided for in these words, Blessed are the pure in hart, for they shall see God. Consider then of it well, Frailtie, and be assured wher ther is a blessing set vpon the head of the vertue, there is also a curse set vpon the head of ỹ vice euer. If they be blessed of the Lord, that reserue in themselues, notwithstanding al temptations to the contrarie, an honest, faithfull, simple, true dealing, and meaning hart toward all men, and in whose spirits there is no guile, then as you liue, you may assure your soule the contrary are cursed before the face of him that is truth it selfe & neuer any thing but trueth. And whatsoeuer they gaine and get in the worlde, they gaine and get the Diuel and all with it, vnlesse the Lord turne their harts. But let this suffice a while touching God and his worde, how they doe alowe this vice wherevnto you fele your selfe so greatly tempted. And a little also weigh his childrẽs iudgemẽt of it, ỹ aunciẽt graue & godly fathers of his Church. S. Chrysostome writing vpon ỹ 7. of Matthew & cõsidering

Fathers against it.

this

this slie nature of men & women, so faithfull in shew, & so faithlesse in prowfe, breaketh out into this detestation of it: Fie, fie, saith he, what a course is this? If it be a shame to seeme to be false and nought, is it not more shame to be so in deede? Therefore either be as thou seemest, or seeme as thou art euer. Where you plainely sée, the true loathing, that this godly father lodged of this vice in his hart. S. Austine speaking vpon the words of Christ to Nathaniell, concludeth this glorious glosse ỳ many make, & this déepe dissembling that many vse, to be a speciall of the general head fraude and deceit, the very naming wherof we all abhorre. And vpon these wordes againe of the Psalme: Keepe thy tongue from euill, and thy lippes that they speake no guyle. Then saith he, is it treacherous Fraud, *Cum aliud in pectore clausum habetur, aliud promittitur aut verbo aut actione.* Whē one thing is hiddē in hart, & an other thing promised either by worde or action. Now of ỳ cōtrary vertue opēly & expressly he affirmeth, ỳ the simple, God hartily loueth, & an other sheweth who they be, euen they whose dealings are without pleites

and

and foulds & wrinckles euery way. Again that simplicitie and plaine open honestie, that is contrary to fraude & subtiltie euer is commended saith Lactantius. And simplicitie is euer ioyned with true wisdome saith Tertullian. No vertue so necessarie betwixt man and man, as humble simplicitie & modest grauitie, saith an other. And to conclude, if we regarde the sentences & iudgements of any, but our selues certainly me think it should neuer be forgotten, what S. Hierom so hartily speaketh: Haue euer such a regard of trueth in all thy doings, as if once thou hast spoken it, all one thou takest thy selfe pressed with it, as if thou hadst sworne it a thousand times.

Simplices quasi sine plicatione Anselm. in Rom. 9. Lib. 1.

Ad Cælāt.

Thus see you secondly then the iudgemēt of true Christian teachers touching ỳ vice you are so strongly tempted to stain your selfe withall. Thirdly, now view the opinion of the heathen concerning the same, and if nature taught them verie hartily euer to abhorre it, what will be the ende Frailtie, can you suppose, either of your self, or any other, in whom neither nature, nor the renewed light, and strength therof the blessed worde of God can kéepe vpright in

the

the christian course of plaine, true, faithfull, honest meaning, speaking, thinking, & dealing with all men. What is horrible deceit & fraud saith one of them a famous Councellour, but when one thing is done, and an other pretended in outward shew? Therefore like of the one and like of the other, hate the former & abhorre the later, thought this man you see plainely in this place: And in an other place, he hath this reason against it. Suspicion (saith he) of others, was neuer good, but the more any man or woman vse dissembling & halting thẽselues, the more euer they wil stand in a suspicious feare of others that they likewise vse it, therefore neuer was it, nor euer shalbe any commendable course in any.

Heathen against it. Cic.

Offic. 2.

Againe, how soundeth it stil vnto all posterities, the discredit and shame of those cauilling, glosing, Thracians, who hauing taken truce for 30. dayes, spoyled their enemies in ỹ night with this shamefull shift, that they named no truce to be kept on ỹ night but onely on ỹ day? And how lineth still & will doe long on the contrarie side the praise M. Regulus amongest these heathens, because he rather chose to die a cruell

ell death, then once to breake the faith he had truely plighted, & any way by fraude, subtiltie, & dissemblung treacherie to take the course that others did? But I staie my selfe and assure you of this, that in all orations & speeches, in all places, & actions, for & against any man amongst them, honest plainenesse was euer an argument of fauour and succour, & holow smoothing glauerie a note of reproch and an argument to perswade the contrarie. Now therfore let vs gather vp all these againe together, and if heathens hate it, Christians loath it, and the God of life & death abhor it, what strēgth should any cause in the earth haue to tempt you vnto it? May Frailtie, how dare you for any fauour or gaine vnder ỹ Sunne oppose your practise to his alowance, whose disliking killeth and casteth into hell for euermore? Therefore I pray you be warned, & wipe off ỹ mist of earthly couetousnesse, & ambition, that bleareth your eies, loke with an other sight vppon these thinges, and be assured if the trueth of God be assured, that since honest harts, and plaine dealing hath a blessing promised, the gaine of flatterie, glosing and halting,

ting, is not the best welth, nor ẏ best wise-dome. But his litle is more, whose hart is pure, thã mountaines of gould and all honored state, ẏ is crept vnto by dæpe dissembling, & so will the ende proue in them or theirs, if God be God. For they are accursed, if the pure in hart be blessed, as I haue often now repeated. And iudge if the curse of God will want his effect at one time or other, at first or at last. But now if all this should not yet fully strengthen you (which God forbid) then procæde with the sentence in Matthew, and ponder well the other part also of it. For they shall see God, (saith it.) What is this? But ẏ Lord shall reueile vnto thẽ daiely more & more as a reward of their sinceritie and honest walking, his will, his mercie, his fauour, his comforts, his ioyes prepared, and all his goodnesse in Iesus Christ, toward them. Which in dæde is to sæ God as man is able to sæ him in this life, and therefore is called blessednesse, because the ende of such knowledge and sight is blessednesse, as woo and miserie is of the contrarie. Where by ẏ way we are notably taught what is necessarie in either man or woman that shal

euer

euer profit by reading or hearing ỹ word of God, namely a pure hart, that is euen a sincere minde & vpright purpose to learn of the Lord and not to doe what they doe, either for one cause or other whatsoeuer beside, that a subtil minde can lay downe. Which wordes of Christ include a strong comfort to honest simplicitie, and as touching a terrour againste smothing hipocrisie. For the one shall see God, the other shall neuer beholde him to their comfort, but all their reading, all their hearing, all their knowledge, if the Lord bestow any, shalbe to death, and not to life: to woe, & not to well: a sauour sending them bodie and soule to euerlasting miserie, as by necessarie consequence folowеth of the place. Yet I doe not meane in all this, ỹ a man should all be open to euery one, & in euerie matter: for that were as great an extremitie the other way, and full of inconueniences. And I remember well what good counsell wise experienced Syrach giueth in this point: Namely, that we should not open our harts to euery one, least they be vnthankefull to vs and put vs to reproofe. And in an other place, be not to humble in

Syrac.8.19

thy

thy wisedome. And I remember Chrysostome confesseth of himselfe without feare of blame for it, that he vsed a litle subtiltie to make S. Basill accept his bishoprick and charge, which otherwise he would not. Therefore I saye againe vnder the praise of honest simplicitie and puritie of hart, I doe not shrowde or bolster any plaine foolishnesse, and vndiscret sélinesse, but my spéech tendeth to the pressing of that, euen to hell, if I can, which you Frailtie are tempted to: namely, to lie, flatter, cogge, halt, glose, sooth, smooth, crouch, créepe, sigh, sorrow, fawne, and fal down at ones féete, sweare and protest liking, loue, faithfull seruice and friendship, and what not, that may allure for credit & fauour, lucre and gaine: when there is no more truth of good meaning in you, than is in the diuell, but onely for your turne. This is that, that I inueigh against, and this is that God & all good men haue euer hated as I haue proued. To carie two faces vnder an hoode for commoditie, & mine owne safetie. To serue God with lips and outward show, because the lawe so prescribeth mée, if I will liue in account, & inwardly to be a déepe dissem- 139

De Sacerdotio. lib. 1

bling hipocrite and a secret scoffer at his trueth. To salute with a kisse ỹ ministers of the word, as Iudas did his maister, and yet in hidden soule to abhorre thē & their counsel as I doe a tode, & euerie way to remaine a beastly man, vnreformed in word, dēde, & thought vtterly, and to care more in the verie trueth of my hart for one secret houre amongst my mates, where my thrise damnable desire and vnregenerated humor may be satisfied, than I doe for a thousand daies in any minister or mans companie in the worlde, whose tongue rebuketh, coūtenance frowneth, or hart misliketh of my sinne. To say as Ioab sayde with a fliring face, How doest thou my brother Amasa, and to stab him presently with his dagger, or as we say commonly many an one of vs, God giue you good morow sir, and so forth, when bitter gaule in a festred hart biddeth the diuell fetch you sir, and worse to, if I could tel how. To prate and speake as a faithful subiect, & yet to be a longing foe to worke a ruine, to my wil. And what should I say? to ride and runne, to watch and waite, and performe all duties, as if I were the truest seruant that

draweth

draweth breath, and yet is my hart onely bent vpon my maisters preferments, and not one iote at all of faithful dutie & affection in me to his person. This this abominable and euen more than diuelish nature if more may be, is that I meane, and ỹ the world too much liketh of, ỹ you are tempted to Frailtie, and that Iesus Christ in this verse now named armeth his children and chosen against. Wherefore my companion Frailtie, weigh my drift & mark my prowes, cõsider what you desire, & by what meanes you incline to get your desire. You desire but the worlde (to speake in a word) & for ỹ world to lose your Soule what againe is it? But if you take this course, you shal as certainely lose both bodie and soule, as you now liue and heare mée, for it is cursed of the Lord, and they that vse it shall neuer sée God. His nature is all trueth, & simplicitie, & therefore what felowship can euer he haue with a false gloser? But if you set ỹ Lord before your eies, hang vpon his mercie, and trust to his prouidence, dealing with al ỹ world sincerely, honestly, plainely, & vprightly, bestowing not face, & forme, but euen all ỹ loue, & dutie of your

heart wher it is due, be it to God or man, you heare the Lord, you heare the Lord I say, that neuer lyed, Blessed are the pure in hart, for they shall see God: you heare his seruant Dauid againe, Blessed is that man in whose spirit there is no guile, no guile I saye againe, and the Lord giue vs strength.

Against discouragement from peace making, the seuenth temptation.

YOur next complaint is of slacknesse ẏ créepeth vpon you dayly more & more, in laboring to pacifie disagréeing neighbours, against which your conscience cryeth & in déede with cause: for it is a great offence, hatefull to God, and hurtfull to ẏ common wealth in generall, & to many a man in seuerall. But in the name of God, Frailtie, strengthen your self by an earnest consideration of the great excellencie of ẏ Christian vertue of peace and vnitie, and fixe not your eie so much vpon the acceptaunce of men, ẏ haue euer had their corruptions and euer will. The vertue you shall

shall finde in verie high degrée commended vnto men by ỹ holy scriptures of God in many places, and by many arguments: but I will referre the noting and naming of them to your owne diligence, & content my selfe in a short spéech with a very few: Beginning first with that notable Psalme of the Prophet Dauid wholly spent in this matter. Wher his first argument is this: That which is good ought euer greatly to be regarded & maintained amongst men, but much more if it both be good & pleasãt too, for these both doe not euer concur together. But such a thing is peace & loue amongest men. For behold how good & pleasant a thing it is brethren to dwell together in vnitie, behould I say & euen marke it earenestly. Therefore it ought to be regarded and maintained euer to the vttermost of our powers amõgst vs. His second argument is this, That which casteth a comfort from it like the precious ointmẽt that was appointed for the priestes of the Lord Aaron and his successors, and euen such a comfort as ỹ ointment hath when it is not sparingly dropped, but euen plentifully powred, and so plentifully as that

Scriptures teach vnitie.

Psal. 133

1.

2.

it runneth downe euen from the top of the head to the skirts of his cloathing, that is a notable thing amongst men, and by all meanes to be retained & sought: but this is peace and vnitie, loue and agreement amongst them. Therefore to be regarded & maintained greatly. His third argument
3. is this: That which being had is to men as the dew descending from ỹ mountains to the ground, & being wanting is as the want of moisture to ỹ earth, that is thrise needfull, gainefull, and good to men: but such is vnitie, peace and loue, euen like the dew of Hermon that fell vpon the hill of Sion. Therefore to be regarded & maintained greatly. His last and not his least ar-
4. gument wherewith he endeth both this matter and that Psalme withall, is this: That which pulleth vpon men euen all ỹ temporall blessings of God, & life for euermore, that is a thousand times profitable both to them and theirs: but such (saith the prophet) is peace and vnitie, loue & agreement amongst men, therefore to be regarded and maintained greatly. Thus you see one mans iudgemẽt, & that such a mans as had abundance of Gods most blessed spirit

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to direct his hart to thinke, and penne to write, & as in trueth was euery way then renowned, and now remaineth by ỹ Lord himselfe in high degrée aboue others commẽded to vs. Vnto whom if you adde some other scriptures, you shall more peraduenture be confirmed with diuersitie, though this in dæde were sufficiẽt. Consider therfore also those often repetitions of Christ in the ghospel, My peace I giue to you, my peace I leaue with you, loue one an other, for this is my commaundement, that you loue one an other, as I haue loued you, and hereby shall men know, that you are my disciples, if you loue one an other, yea a new commaundement I giue you, that you loue one an other. Iohn.14. Would euer the Lord Iesus haue thus gone ouer and ouer it againe, and iterated charge vpon charge in this order, if it had not bene a most excellent vertue in euery countrey, towne, and house, loue & agrémẽt? Marke againe that most earnest exhortatiõ of ỹ Apostle Paule vnto ỹ same in his epistle to ỹ Ephesiãs, desiring them in his bonds for ỹ Lords cause that they would support one an other thorowe loue, indeuoring to keepe the vnitie Ephes.4.1

of the ſpirit in ỹ bond of peace. And why? For there is one bodie and one ſpirit, one hope of calling, one Lord, one faith, one baptiſme, one God and father of all, &c. A moſt vehement & vrging reaſon if I ſhould follow it and lay it plainer open. And marke a multitude of other places to ỹ ſame concluſion, which aſſuredly ỹ Lord would neuer haue vttered, but ỹ the price of peace, vnitie & loue is very preticus in his eies, & to all eſtates a moſt ſoueraigne good in the world. See alſo how ſenſibly things in nature cary vs to this conſideration. For by experience we finde it, that if the heauens agree to moyſten the earth, and the earth being moyſtened to giue her increaſe, we are all the better for their vnitie, & if they ſhould but euen a litle while either of thē deny his office, quickly and greatly ſhould we fele the ſmart of it alſo. Therefore iudge by this the fruite of good agreement. Againe if the humors in mens bodies be at an agreement, not one aboue an other, but verie equally as is beſt proportioned and mixed, all the whole bodie is comfortable, proſpereth, and doth well: but if once any one aboūdeth or wanteth, and their ſweet har-

Things in nature teache vnitie.
Hoſe. 2. 22
Deutro. 28 32.

harmony is broken, then by & by the whole bodie feeleth it, & if a reconciliation be not made with conuenient speede, it perisheth. Therefore iudge by this the fruit of good agreement. Againe if the members of the body wel agree to doe their seueral duties, all is well: but if either eie denie to guide, foote to goe, hand to reach, stomacke to digest, or so forth, streight the whole bodie falleth to hurt. And therefore see by this ỹ fruit of good agreement. Last of all euen in musicall instruments marke how well we like the noyse so long as euerie string doth keepe his iust proportion, & how presently we stop our eares from hearing, if any one be out of tune, twitched vp to high, or let downe to lowe, & all the musicke is marred. All which & many moe in nature sound vnto vs, and as they can deliuer it out that great is the fruit, comfort, & good of peace and loue amongst men, & as great the euil, as odious ỹ sight, if any one member in his owne vaine conceit be twitched ouer high or negligẽtly slacked ouer much, whereby ỹ fit proportion is not kept, that euer soundeth & seemeth swéet. For then will follow assuredly ere the time be long

the proofe of Christ his speech, A kingdome diuided in it selfe can neuer stande. And that other also of the Poet,

By concorde small to much is brought,
And discord great things brings to nought.

Upon all which then gather this conclusion, that if this great vertue of peace and loue be to the Lord himselfe so acceptable, and to all estates in the worlde so profitable, must it not nedes be in it selfe, howsoeuer the world accepteth it, a most singular thing, and a most deserued praise to a man to be a peacemaker amongest men? Certainely it must. But we neede not to gather it by conclusion. For the Lorde Christ himselfe hath saide it in the same 5. of Matthew, as preparing strength before hand for this verie same temptation, that now you feele, That Blessed are the peacemakers, for they shall be called the children of God. And neuer, as I haue now often saide, doeth he set a blessing vpon the head of any thing, but the same in it nature, & before his maiestie is a worthie thing. Wherefore this place should be to you euen a thousand argumentes to confirme your obedience in so Christian a

duetie,

duetie, as peacemaking is, and a thousand spurres to pricke you dayely to it when opportunitie is offered, and occasion giuen to the same. For Frailtie, what can you resolue this speach of Christ into, if you marke it well, but into this sense? As if he should haue saide to his disciples in this order: I know the manifold discomforts that shall be giuen to all men, and especially to you ministers in that duetie of peacemaking, which yet both belongeth to all men, and especially to your calling, notwithstanding euer to indeuour so farre as power shall serue. And therefore least heareafter, when it shall so fall out, either you or anie other should be tempted through memes vnthankefulnesse, to the giuing ouer of that so thrise nædefull a thing, I forewarne you hære bæfore hande, and euen giue you in charge as I am your Lorde and maister, that you neuer regarde, cleaue, and sticke in the acceptaunce or thankefulnesse of menne for your paynes, and trauell, in this matter. For if you doe, you shall bee discouraged. But euer looke you vppe to heauen, what is there thought of it, and

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to the better sort of the world also, whom the Lord hath giuen eyes to discerne good things withall. And whatsoeuer you finde at mens hands for so godly a labour, you shal well know it, finde it, and féele it, that with the Lorde in heauen blessed for euer shall be the peacemakers, and both of him and his true children here in earth, that know what is what, they shal be counted, taken, and acknowledged for the sonnes of almightie God, that shall liue with their Father for euermore. Which is inough Frailtie, if there be either touch or taste, or any féeling in the world in vs, to stay vs for euer in this duetie, be the peruersenesse of men neuer so much. For what can wée desire more than to haue our doinges accepted of the Lord, and our selues assured of euerlasting rewarde at his handes for men? Let men be mad and mad againe, let their crooked affections work & writhe them whither they can, and euen all vnthankefull spéeches burst from thē against vs for our good wil, that may be imagined, my God is pleased, should a christian hart thinke with my indeuour, and his acceptance is my satisfaction, his content is my rest,

reſt, and a ſufficient requitall of all my paynes. Otherwiſe Frailtie, I praye you euen earneſtly conſider it: What Loue of God is that in vs, ỳ the loue of man driueth out of vs, what care to pleaſe him is that, that mens diſpleaſure quẽcheth? Fie, fie, it is too groſſe, & ten thouſand wonders may it be that euer any of vs can ſléepe with this imagination, that we loue God aboue all, & yet in ſuch things as by name are commaunded & by promiſes commended to vs, wholie guide our obedience according to mens acceptance or not acceptance, liking, or miſliking. Wherefore on ſtill Frailtie, with this duetie and indeuor to reconcile diſagréeing mindes in ỳ name of God, & were the bitter gaule, the ſpitefull péeuiſhneſſe & all the vnthankfulneſſe of the Diuell and his whole hoaſt in euery man & woman you deale withall, yet haue you comfort inough if either ỳ Lords acceptance can content you, or your owne promiſed reward & bleſſing pleaſe you, or good accompt to be one that God hath choſen for his childe, with the better ſorte of the world comfort you. Now by the way of a little digreſſiõ, in hope I doe not wea-

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rie you, I would also wish you a little to consider that if this peace and agræment amongst neighbours in towne or country be such, & so swéete in the sense of ỳ Lorde, as that euen the preseruers of it, and restorers, when it is broken are so hartilie blessed, and accompted for it the sonnes of God, must it not nédes follow that those things likewise are in high accompt before his maiestie, which being in men and womẽ doe most mightily maintaine this blessed vertue in all and euery societie vnder heauen: Surely it must nédes follow. And what are they: Many and diuerse are they if one should make a curious recitall, but for my part when I marke the course of things, and the causes of good agræment in any place, I thinke but euen especially of these thrée. First a pátient & mæke nature in our selues able to beare & tolerate something, without mounting into ỳ house top immediately, and flashing out all on fire by and by vpon the sight or hearing of it. Secondly a well iudging hart of others till we be certain of ỳ cõtrarie. And lastly a good tongue. Must not I say (if peace be so pleasing to the Lorde) these things also

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be pretious in his eyes, which all ỳ world knoweth to be nourishing nurces of the same whereſoeuer they are: If peacemaking pull a bleſſing vpon vs, as the Lorde liueth theſe ſo great preſeruers of peace ſhal haue a happy reward. And if this be true, then on the other ſide againe the contrary vices for their contrary effect muſt nedes be as loathſome, hateful & accurſed: Namely an impatient, haſtie, fearce, froward, furious nature, ỳ is as ſhort as nolle ỳ hath neuer fought withall, & foiled any affection, but cleauing ſtill in pure naturalls, is vnregenerated, & euer caſteth out the ſauour of olde Adam, vpon euery occaſiõ be it but a trifle. Secondly a ſuſpitious miſdeeming minde of euery body, that they ſay thus of vs, worke this againſt vs, or at leaſt think thus of vs, when in trueth it is nothing ſo. O poiſon of peace in any kingdome, coũtry, towne, houſe, or perſõ liuing in the world, this miſdeeming minde. And to a mans ſelfe there is no more twitching torment vnder the ſun. For it is euen a worme that is euer gnawing, and euer biting, & can neuer be contented. Laſtly an euil tong, a peaceleſſe tong, ỳ can neuer be

quiet

quiet from prittle pratle, from scanning this neighbours wealth, that neighbours wit, this mans doings, and that mans sayings, & from coursing euen the whole cõtrie ouer, til all men haue bene within the speach of our tongues, drawen out of vs by ỹ power peraduẽture of a pot too much, or such a like influence. Must not these things I say, and the owners of them bée accursed, as sure as they liue, if peace and loue and good agrëment amongst men be of the Lord blessed? They must, they must Frailtie. For all the world knoweth the venome of these things in any towne, & their mightie working against vnitie, & therefore I pray you & I pray you hartily consider of it, and cast euen a long loke vpon thẽ, such an one as we doe when we would marke a thing in déede and beare it away. And I doubt not but God shall giue you strength against your temptation. There is no one thing so great a nourse of two of them, namely of a misdëeming minde & a pratling tongue, as idlenesse is, when a man hath nothing to doe and to apply him selfe vnto, but to sit on a bulke in ỹ strẽt, or bench in a Tauerne, or an ale house, &

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to wette his tongue with drinke, and drye it with talking, or whē a woman hath no setled gouernment of her selfe in house, but is in the number of those that the Apostle Paul speaketh of, which beeing idle learne to goe about from house to house. Yea they are not onele idle, but also pratlers and busie bodies, speaking things which are not comely. Therefore whosoeuer will be a preseruer of peace, he must be an enemie to these curses assuredly, and heare more with two eares, thā he speaketh with one tongue. But I wearie you with this digression which is longer than I ment, and therefore I cut it off, againe and againe requiring of you, that you neuer hang vpon the accompt of men in any thing, that euer you goe about being commaunded by the expresse word of God, but fully suffice your selfe with the acceptance of God, and that which you haue here an assurance of, if you be a peacemaker. Blessed shall you bee, and euer accompted both with God & his true children the sonne of God. And if this will not content you, quicken you, strengthen and stay you in this vertue, but that worldly ingratitude shal quench you, 1. Tim. 5. 13.

and drawe you to such extremitie as you spake of, certainely Frailtie you deceiue your self, ther is no true godlinesse in you, but euen your name is too gentle for your nature, you are become plaine infidelitie. But I hope the best, and performe you no lesse, if you regard your owne comfort. Sufficient is this yet once againe, if you be the Lords, blessed are the peacemakers, for they shal be called the children of god.

The eight Temptation.

Frailtie.

ONCE more would I trouble you *Faith*, if I might before we ende, & it is in this, I feare my nature if persecution should arise for religion. And what should I doe to obtaine strēgth?

Faith.

There are many treatises of this point, godly, and comfortable, whereunto for larger discourse I referre you and wish you to peruse thē. For mine owne part whensoeuer I thinke of this matter, these and such other considerations séeme most swéet

unto

vnto mée as yet: Further triall shall giue further assalt, but God will be euer good to Israel. First it is ratified, decreed & established by the Lord our God that through many tribulatiõs we must enter into the kingdome of heauen. And therefore since it must bs so, so be it in the name of God, & be it vnto vs, as it pleaseth him: necessarie thinges are to be borne necessarily & with chéere. For in vaine doe we grudge to doe what we must néeds do, or grœue to beare what we must néedes beare. Heathens and Pagans haue made a comfort of necessitie, and should Christians in better cause bewray more weakenesse? No, God forbid. But let it euer be our spœch rather than theirs in such matters as our God sendeth and layeth vpon vs, *Ferenda quæcunque sunt.* They are welcome whatsoeuer they be. Secondly this decrée and course that ỹ Lord hath layde downe for his children, thus to kœpe, proceedeth not of anger & displesure, or of a minde delighting in our woe, & sœking to punish vs, but of great loue & most fatherly affectiõ toward vs, & indéed wõder fully worketh our better being, & therfore ten thousãd times welcome shold this good Act. 14.

will of his be to vs, and verie farre from shaking vs from the true profession of his name, & trueth. For his affection, we heare his owne mouth speake it, that whome he loueth, he rebuketh and chasteneth, manie a time repeating the same that we might
Apoc.4. remember it. And for the other we see it & know it by the proofe of euery daies experience. For what maketh vs see the gaule of Sathans hart toward vs, and euen our euerlasting ouerthrow sworne of him by his diuelhod, if by any meanes he can work it, to ỹ ende we may perfectly hate so perfect a foe, and yet so firing a friend? The crosse. What rowseth vs out of dull securitie & colde conceite of our owne wants or the necessitie of Gods protection & succour, and maketh not onely our tongues to speake, but the fire to kindle and burne within vs, & so our prayers to haue spirit and power before the Lorde? The crosse. What killeth this intemperancie of our affections, and this blustring impatiencie of our natures, & maketh vs meeke, milde, humble, gentle, and like lambes, not lyons, appointed to the slaughter? The crosse. What worketh ỹ decaie euen of ỹ whole olds

olde Adam in vs with all his lustes, concupiscence, and venome, & dayly raiseth vp, as a meanes, the newe man with all his swéete motions, heauenly & reformed actions? The Crosse. What maketh vs spitte in the face of this flattering world, whose loue causeth losse both of bodie and soule in the world to come, & to be content to part with her pappes, and to bid all her pleasures adue? The crosse. Lastly, what maketh vs teare our bellies from the earth whereto they cleaue so fast, and lift vp our heads to heauen, long for ỹ life ỹ lasteth, & desire hartily to be clothed with our house which is from aboue? The crosse. Wherefore then since it is decréed, & that in loue to our so great good, ỹ all which will liue godly in Iesus Christ must suffer persecution, what cause haue wé would the Lord voutsafe vs eies, with the crosse to be discouraged & driuen from ỹ Lord? Thirdly it neuer happeth to vs, by fortune & chance, or by ignorance in our God, or inabilitie to let it, if it pleased him, but by his knowledge, by his will, and by his hand, and he is our father, bound vnto vs in league and couenant of loue, that of his part shal ne-

uer be broken while we hang of him. The mother may forget the childe that is her flesh before he can forget vs, & al wel can a man suffer the apple of his eie to be pricked, as he vs to be hurt, if we cleaue to him: then iudge if his crosse should euer dismay vs. Fourthly it is no strange thing or vnheard of, or vnseene before, that befalleth to vs when we are persecuted, but such as all our brethren haue tasted, found and felt before vs, and why then should we faint when we drink but of the same cuppe that the deerest saints & soules now blessed with the Lord, haue begun to vs in? Cast your eyes about, and see the course of times although I know you know it well ynough. Began not Abell vnto vs in this cup and course, assone as euer the Lord bewrayed his loue vnto him, before his brother? Followed not the Patriarkes, and Prophets, men & women, olde & yong, in their times, and measures euer till Christ came? Then was it not the cup that his owne selfe beganne to his children in, and the baptisme wherwith he was baptized? Followed not his disciples sent out into ỹ world as sheepe amõgst wolues, whipped & beaten, checked

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and snubbed, impzisoned & cheyned, &c. Followed not againe after them those thousands of his childzen vnder the pzimitiue persecutiõ, some scalded, some burned, some bzoyled, some hanged, some headed, some thzowne down from ỹ rocks vpon stakes, some stabbed in with fozkes, some racked & tozne in pæces, their tongues cut out, their eies bozed out, their flesh twitched off with pinsons, womens bzeastes seared off with hote irons, pzicked vnder the nailes with nædles, & a thousand waies tozmẽted? Yea was it not euer true with ỹ godly, *In hoc vocati estis*: For this ende were ye called? And good Lozd thẽ why should not a common case be a cõmon comfozt? Why should any man oz woman ỹ loueth God sæke oz wish a pziuiledge aboue all the childzen of God, that euer were & euen aboue ỹ sonne of God himselfe Chzist Iesus? Is it not honoz ynough, mercie ynough, and fauour ynough to be dealt withall, as they were? Therefoze ỹ communitie of it to vs with all our bzethzen and sisters, & euen with our eldest bzother Chzist Iesus, should stay our harts whensoeuer it pleaseth the Lozd to send it. Fiftly the cause being not 5.

ours, but the Lord our Gods, & god, shold also confirme vs. The short time ỳ it can indure, were it (suppose) as long as wée liue should comfort vs. For our life is but a flower, as grasse, as smoke, as a bubble of the water, and as the vainest fickle fading thing that you can imagine. Againe that passed promise from the Lorde of life & truth, sealed with the bloud of his owne sonne vnto vs, the swéetnesse whereof all the tongues of men and Angels can neuer expresse, That he will neuer lay more vpon vs thā he wil make vs able to beare, should be like a thousand staies rounde about vs to hould vs vp. The promises of peace, comfort, & quiet, for euermore aboue measure and concept of man in heauen, if we continue faithful to the ende, should hould vs vp. That sentēce passed in the Lords court of bastardie and consequently of depriuation of all inheritance, if we be without correction, should hould vs vp. And what should I goe any further? The examples of our brethren of all callings, of all ages, men and women, that haue constantly caried their crosse, and neuer deliuered it vp, till they deliuered soule & all to their God,

should

should hould vs vp. Wherfore Frailtie, euen as Iudas the Machabee, could incourage his men not to feare the multitude of their enemies, neither to be afraid of their assault but to remember how their fathers were deliuered in ỹ redde sea when Pharaoh pursued after them, so say I to you & to my selfe, let vs neuer feare affliction nor the euill daye, for our momentanie crosse causeth an euerlasting weight of glorie. But let vs remember ỹ firme faith of our fathers, of our mothers, of our brethren, & friends, let vs loke vppon their patiencie, vpon their constancie, their hope, & beseech the liuing God we may follow their good steppes, & staie in strength vpon his mercie, whatsoeuer he sendeth vs knowing it, as we know we liue, ỹ though our brains cleaue to the walles, though our bones be strowed in the streets, & our bloud runne downe euery chanell, yet shall we rise againe, restored by ỹ power of our God, be gathered into his barn as his pure wheat, our bloud reuenged, we crowned, and our tongues sound the praise of him ỹ sitteth vpon the throne with maiestie and honour aboue all concept of any earthly hart.

Frailtie.

O but *Faith*, the world will giue such a spitefull censure of a man or womans life, religion, honestie, wisedome, and such like, as that it is euen a hel to heare them, when the Lord doth exercise vs. For it was euer, and I think euer wilbe the concept of flesh & bloud, that a good man & woman truely religious, truely honest, and sufficienly wise, cannot be so plagued, as they terme it, of god at any time, and therefore the crosse must needes testifie to ỹ world a want in al these.

Faith.

It is most certaine & daylie found what you say, yet is ther nothing vnder heauen more absurde than that opinion. For loued not God Abell, Abraham, Isaak, and Iacob, loued he not his Prophets, loued he not his owne sonne and all that followed his steps to this day? Were none of them of a true religion, of an honest life, & wise ynough to take that course in the world that God allowed? Yet all of them plagued he as they call it. And neuer any further humbled in this world than Christ himselfe, and therfore prosperitie or aduersitie may not be taken

taken for signes euer of fauour or displeasure. But the worst man most quiet often in this world, and most honored, loued, promoted, & renowned, his deserued torment being deferred to an other daye, and the truest Christian most troubled, tossed, reiected, and humbled, his comfort & reward remaining for him in an other world.

But beside all this plaine demonstration of a tried trueth, vse with your selfe Frailtie to oppose against that concept of the world, the sentence of the Lorde our God next following, in the fifth of Matthew, after those that now haue bene cõsidered of, Blessed are they that suffer persecution for righteousnesse sake, for theirs is the kingdome of heauen And think with your selfe as I haue now often sayde, that if our God sette a blessing vppon it, what skilleth it what the whole worlde, and ten thousand worlds moe if they were extant, doeth iudge? Shall the voice of man be the guide of our course, and the line of our life? Shall mannes iudgement or Gods iudgement stand in the later day? O Frailtie, wee may not hang vppon so broken a rœde as flesh and fleshly wit is. Wee may

not be lifted vp with mans liking, vnlesse it haue further warrant: nor cast downe with his dislikeing, vnlesse we know he so deemeth iustly. And therefore againe I say, consider of this comfort. Consider of this world, and consider of the world to come, the one is trãsitorie, the other permanẽt: the one full of woe & secret sorow in ẏ very middest of pompe, the other full of ioy, comfort & solace, and ẏ without all ending. Then, whether is here good to be happie, & there vnhappie, or here iudged miserable, & there founde most blessed, iudge your selfe euen with very reason. Certainly therfore it is a comfort sufficient, so knowen to be by Christ that gaue it, and euer hath and shall comfort the children of God against worldly conceit, blessed are they, that for a good cause suffer persecutiõ, for theirs is the kingdome of heauen. That is, all comfort possible to be thought of, and ten thousand times more. This was Pauls comfort in the middest of all his miserie, and therfore he boldly & chærefully saith, he neuer coũted the afflictiõs of the world worthie the ioy that should be reueiled. This comforted Dauid also that he perished not in his af-

affliction, as himselfe witnesseth & as that speach by comparisō may shew, I shold vterly haue fainted, but ẏ I beleeue verely to see ẏ Lord in ẏ land of ẏ liuing. And (what should I name them) this euer hath comforted first, or last, lesse, or more, yet euer sufficiently any that were the Lords. But see further how not onely thus in generalitie against persecution it pleased Christ to strengthen our weakenesse, but euen in specialitie also against those kindes which most bitterly tast vnto vs & shake vs sore, if we be not strong, to wit reproch, & report. For, Blessed are you (saith he) when men reuile you, & shall falsely say all manner of euil saying by you, for my name sake, reioyce & be glad, for great is your reward in heauen, a saying neuer to be forgotten of vs whilst ẏ life is in vs. For the gawle of these crosses is not litle, and the power of this assault hath appeared not as fæble in great Prophets & mẽbers of ẏ Church. The very words also of Christ his comfort insinuate a secret force aboue many others of this temptation. For he biddeth them reioyce, and promiseth great rewarde in heauen, as foreseeing a great downefall

Psalm. 119.

Psalm. 27.

both

both of heart & countenãce in man, whẽ he is once touched either with reuiling speaches, to his face, or false reports behind his backe. Wherefore to conclude & leaue you now to your other readings of this matter, I pray you Frailtie open your eyes, or rather desire the Lord to open them, that you may both now in the day of peace, and whensoeuer also it shall please the Lorde further to try you, see with your eye, heare with your eare, & beleeue with your harte your offered comfort in the word, both against all other, and against this temptation by name of persecutiõ. The word teacheth, and we know it is decreed by ỹ Lord to be ỹ lotte of his dere ones euer in this world, and therefore welcome be it. The word teacheth it, & we know it, much good is wrought in vs by it, & therfore welcome be it. The word teacheth it, & we know it, no chance nor fortune but the will of our heauenly father layeth it vpon vs, & therefore welcome be it. We know it is no new thing or vnseene before, but the olde portion of the godly that haue euer bene before vs, and therefore welcome be it. The cause is not ours when it is a truth, but his,

that

that made vs, and therfore welcome be it. We haue a promise we shal not be oppressed with more than we may beare, & therfore welcome be it. We know we are children, if as children we be corrected, & therfore welcome be it. We are told we are bastards, if we be without it, and therfore welcome be it. And al our forefathers haue patiently caried it, & now are rewarded, therefore welcome be it. Welcome I say the crosse in generall, and persecution forthrueth all or part, as it pleaseth God, and welcome in particular this kind of crosse, if so our God will, reuilings, reprochings, reportings false and vniust. For we know our case, the plea is ended, and sentence is giuen neuer to be reuoked, blessed are we, good cause we haue to reioyce and be glad, for great is our reward in heauen. O the god of heauen & father of mercie strēgthen vs, that these swéete promises may preuaile with vs, and that our eyes may sée the comforts of his worde.

What should feare vs Frailtie, that haue such a GOD, and that stande in such a state? I pray you loke vp, and claspe your God in your armes, imbrace his mercie,

be-

beléeue his trueth, and as you liue, though you be afflicted on euery side, yet shall you not be in distresse: though you be in doubt, yet shall you not dispaire: though you be persecuted, yet shall you not be forsaken: though you be cast downe, yet shal you not perish: and though euery where you beare about in your bodie, the dying of the Lord Iesus, yet shal the life of Iesus appeare in your body, ¶ there is neither life nor death, Angells, Principalities, nor powers, thinges present, or to come height or depth, or any other creature, that euer shall be able to separate you from the loue of God which is in Christ Iesus.

Frailtie.

The Lord change me & I shall be changed, & greatly both ought I, & doe I thank you *Faith*, for this conference, beeseeching you still to pray for mee, as for one whose name and nature you know but to well. I can promise nothing, but seeing what I would doe I leaue my selfe to his mercie that is able to make me doe, both what I ought & would doe. And so the Lord keep vs both.

Faith.

Faith.

Amen Frailtie, Amen. And the Lorde giue vs eyes to see what it is to haue a true hart to God and to imbrace true religion. Is it not to stand in possession of al these heauenly promises, and whatsoeuer befalleth to vs in this world to be happie and blessed in it and by it? Be it pouertie, be it sorow, be it oppression or whatsoeuer? And contrarywise, what it also is to be of a prophane hart, and of an vncircumcised life: Surely euen to stand as depriued of all these comfortes, and if we be poore to be also accursed in our pouertie, in our sorow, & whatsoeuer befalleth vnto vs greeuous in this world. The Lord I say giue vs eies to see it, and harts to think of it. For full well we know that were euery one of vs a Monarch of a whole worlde by himselfe, they being as this world is, the glorie both of them & vs must passe away like a ship in the water, whose tract cannot be seene againe, like an arrow through the aire, or a weauers shuttle through his work, like a fading flower, soudenly plucked vp & withered, like grasse, like smoke, and like the bubble of the water. We shall be forgot-

ten with all our pompe, as the traueler is that tarrieth but a night, our honour shal come to an ende as the players part vpon the stage, our doings, sayings, lookes, gestures, states, and maiesties shall be rowled vp as a scroule, and cast into the office of forgetfulnesse, where nothing can be found againe. And then what remaineth? I say what remaineth? any thing but woe and wormes, if we haue contemned religion and liued disobediently against ỹ Lord? any thing but vexation and torment both of the bodie & soule in hell fire? Will then swearing beliked, or dronkennesse, or whoring, or tipling, and tauerning, sporting in vanitie, lasciuious talking, writing, or looking, carding, and dising, roisting & rouing, pride, and excesse, or any kinde of sinne detested of the Lord? Wil then a dissembling timeseruer not be vncased? Will then an vniust seruant not be found out? Wil then an vnfaithfull wife not be discouered? or a beastly furious, frantick husband, not bee rewarded? will thẽ any thing abide ỹ face ỹ commeth in the cloudes with thousands of Angells, but onely a religious hart, & soule, that hath labored to know, & indeuored to liue,

liue, trusting onely to the mercie of God in Christ for all wants to be pardoned: Alas we know it, euen as we know we liue, it will not: but destruction and death shall then be to ỹ man or woman for euer that lewdly hath liued in this world, & comfort endlesse to the contrary. Therefore once againe I say, the Lord giue vs eyes to discrie betimes the reward and ende of true religion, and of a reformed minde and life in that day, euen for his Christes sake our blessed Lord and Sauiour. Amen.

Comfort against the death of friends.

RIght well saide Chrisostome of the word of God: *Habes oracula Dei? Ne moreris alium Doctorem. Nemo te docebit quemadmodum illa.* Hast thou the oracles of God: care not for any other teacher. For there is none shal teach thée like them. So say I for comfort, as he doth for doctrine, hast thou the holy scriptures: care not for other comforters. For none shall comfort thée as these doe. Whatsoeuer wo wringeth, whatsoeuer sorow nippeth, the

In Coloss. Ho. 9.

word hath a comfort, and ỹ a swéete one, if it be sought out and applied faithfully. No meruell therefore if the same Chrisostome sayd in the true féeling hereof, *Semper hortor, & hortari non desinam.* Euer I exhort, & I will neuer cease exhorting, ỹ not onely here in ỹ church you would attend to those things that are said, but at home also you would dayely giue your selues to reading of the Scriptures: Touching this matter that now is moued, I haue read, and you may sée, what heathens by learning, & naturall light haue sayd to some themselues, and their friendes in such losses, but this neuer read I, neither shall you finde, that all their comforts haue counteruailed one promise out of Gods booke. They sayd wel in many things, but neuer like this word that is from ỹ Lord. They considered the necessitie of death, the miseries of life, the examples of great men that had gone before them, & such like. But what are these to those which the word wil shew vs: Our safetie in Christ, our resurrection, our immortalitie in ỹ presence of Father, Sonne and holy Ghost, with such like? Yet both good to a sanctified minde, and now that we

Ho. 3. de Lazaro.

are

are to consider of this thing, lette vs view them both.

First, the necessitie of death is a true comfort against death, be it of our selues, or of our friends. No flesh aliue but it must dye. And shal we feare that in our selues, or immoderately bewaile ỹ in our frieds, that cannot be auoyded? This were with witlesse will to disturbe the peace of our whole life, & with a seruile dread of ỹ last houre to bereaue of comfort all the rest of houres that we are to liue in this present world. Which how foolish it were, your self conceiue. The carefull view of natures course doeth show vs degrees from age to age till we come to a full, and then a like decrease by step after step till we come to the change againe. Youth followeth childhood, and age followeth youth by an assured necessitie, if we liue. But whē we are children we feare not to be men, neither when we are men to become olde men, but many rather wish it. Why thē should we either feare our selues, or lament in our friends death to follow age in his course apointed, more then age to follow youth as was said before? Surely ỹ one must be receiued 1.

as well as the other without choise. And therfore a wise content both in our selues and our friends shal become vs best. Who wil not dye, let him neuer liue. For we receiue the one to indure the other, when God apointeth, and we must all dye. To wise men necessitie is a comfort, & I hope to you.

2. The miseries of this life is an other head frõ which heathen men haue deriued comfort against death. Consider them with your selfe frõ the first age, to ỹ last houre. The diseales incidẽt to our bodies to vere vs with woe according to their natures, some more & some lesse, & the least to much. All ỹ changes & chances of this wretched world, wherunto whilst we liue, we must lye open, will we, nill we. Warres & massacres, publike and priuate, bluddy and cruell, want of children, and wickednesse of children to our great grief, touching infamie by slanders and contumelies, errors and heresies in minde damnable, feares & cares, doubts and dumpes, anguish and vnquietnesse entring euen vp the inward parts with a thousand like, are they not woes? Frõ al which our death doth free vs.

And

And therefore how should we either feare or sorow for in our selues or our friendes what so doth friēd vs: Truely if we think of it as we should in dēde, we must nēdes be of Seneca his iudgement, and approue his speach made in this sort. O ignorant men of their owne miseries, who prayse not death as the best inuention that euer nature had, which includeth felicitie, excludeth misery, finisheth the toyles of age, preuenteth the perills of youth, to many is a remedie, to some a wish, to all an ende, and deserueth better of none, then to whome it cometh before it be called for. Yea, we must confesse, these things well considered, that it befalleth to men concerning death, as it befalleth yonge children concerning theyr friendes. Ad Martian.

Little children, if theyr friends be disguised with some strange shewes, they are afrayde of them, and crying flye from them as some that would hurt them, but take of those visards, that they may appeare as they are, and by and by they are comforted and imbrace them gladlie: euen so is it in death when wee are misled.

It appeareth to vs disguised and couered with some euill, that is terrible to vs, and our ignorãce of his truth maketh vs shrink to think that he doth approch. But pluck of that visard of supposed euell, and behold his nature, as he is, we see him our friend, yea our great friend, that cutteth ỳ thred which woe doth weaue, & we flye no more, nor feare no more, but are comforted truely & imbrace him willingly as we ought.

They consider againe the famous men that haue died before them, and what such haue indured, & could not auoyd, they think great shame either to feare, or flye, to lament in thẽselues, or in their friends. The greatest lights ỳ euer were amongst them died all. Socrates and Cicero, Demosthenes and Plato, Cæsar and Pompei, learned or martiall, or whatsoeuer. Yea what wisedom and knowledge, what valure & prowes, what acte or what gouernment soeuer they had, all gifts and graces, all pompe & power, all Empire and maiestie, were it ouer thousands thousãds, yelded to death. Death had his place when the time was come, and as well these lights & loftie gallants, as the lowest poore ones and least

wormes drunck of his cup whē they were inioyned. Shall it not then euen in reason seeme vnright, if any of lesse merit, yea of no merit in comparison of such men, shall greue for thēselues or any friend of theirs to indure that, which these indured? Surely not onely to greue, but not most willingly to welcome what these all imbraced is tenderneſſe intollerable, folly vnfitting, & a fault that no way may be excused. Yea the fault is so much the greater by how much either you or your friend are inferiour to these men in seruice and vse vnto the common state. Thus did ỹ heathens seeke to salue the sore that grew by death of any. And to this ende many things of like perswasion they heaped vp. I passe them ouer as hastning to the word of God the fountaine of all comfort aboue comparisō. This onely I say, and pray you to obserue as the ende of the naming of thus much. That heathens were ashamed to feare death in thēselues, or immoderately to bewayle it in any friend. And will you fayle of the strength of an heathen? Shall they fight better against foolish affections by the light of nature, then you by the power of

grace and the bright sunne shine of Gods word: The Lord forbid. And as you tender your credit to be iudged truely a souldier that answereth the promise made in baptisme that you would fight manfully vnder Christes banner, and not yelde to your foe, and your Gods enemie, lette not Sathan ouercome you in this, to make you worse then an heathen, more passionate, more impatient, more subiect to will and lesse subiect to reason, nay more disobedient to GOD and of lesse reputation before men for gouernement of your minde then they were. You know more, performe not lesse then they dyd. You haue seene a light ỳ they neuer saw, walke in ỳ same as a child of ỳ light & be comfortable.

And now to the word of God, the swéet fountaynes of Israell, that cole in déede ths scorching heate of all sorowes, and by name of this, when GOD taketh our friends away by death. Many are the places whence comfort may flow if they be considered, but meaning onely to giue you a taste some fewe shall serue at this time and to them be added by your owne diligence some mee dayly.

The

The first is in Iob the first chapter: Iob. 1.
The Lord gaue, and the Lord hath taken, & blessed be the name of the Lord. Wher I pray you consider well what Iob lost when he sayd thus, and consider what you haue lost now at this time. You shal finde your cases farre differing. Iob had his Oxen and his Asses taken away by strangers, and his seruantes slayne with the edge of ỹ swoꝛd, this was his first newes. The fire of God fell downe from heauen and burnt vp his sheepe and his seruants, & deuoured thẽ, this was his second newes. His Camells were taken by ỹ Chaldeans, and his seruants slaine againe with ỹ edge of the swoꝛd, this was his third newes. All of them bitter and greeuous to happen at once I am sure you will confesse, & full soꝛe any one of them by it selfe alone wold haue plũged many of vs in these daies. Yet see farre greater. His fourth & last newes was, ỹ his sonnes & daughters were eating and dꝛinking wine in their eldest bꝛothers house, & behold ther came a great winde frõ beyõd ỹ wildernes & smote ỹ foure coꝛners of ỹ house, which fel vpon his childꝛẽ, & they died all, yea all, & all at once, by this soden

meanes

meanes to the vtter amazing of all that should see it & think of it. Yet for all this saith the holy Ghost, Iob did not sinne, to wit, by rauing, and rayling, crying & roaring impatiently, neither did charge God foolishly as doing any thing vniustly or cruelly, but considered, who had giuen & who had taken, weighed with himself they wer Gods, and not his, and should he forbid the Lord to doe with his owne, what was his good pleasure? Sweetely and meekely, patiently and peaceably he cast vp his eies, his hart, his soule, his minde, his affections all vnto the Lord and said, Blessed be the name of the Lord. And of which Lord? Surely of this Lorde that had thus dealt with him and now taken all that euer he had from him.

God hath not dealt thus with you by many and many degrees at this time, & will you then take on, and as it were bid battaile to the Lord by weepings & waylings, by sobbings and sighings, by gronings and cryings, by mutterings & murmurings, & many other testimonies of a discontented and offended minde, aboue that which can stande with a dutifull childes behauiour

lawfull

lawfull to his heauẽly father: If your losse were as great as Iobs was, yet you sée what he did, and this was Gods spirit in him, much more in a farre lesse lost must you doe it, if you be indued with the same spirit. Thinke with your selfe as you sée Iob did, what estate you had in this friend of yours that now you haue lost. You held him not in fée, but for tearme, and what tearme, no certaine tearme neither, but during the Lords good pleasure. Now your tearme is out, and the Lord will haue his owne againe, grœue not then at the losse, but be thankfull for the loane so long. Againe, I warrant you Iob very carefully cast with himself what the heathens about him and strangers to religion would say if he should take on and outrage by any impatiencie. Surely euen thus. Behould now the man, that feared God and was so religious, that taught others, and rebuked many when they did offend, that spake so much of the Lord and had his wil so euer in his mouth, that gaue such testimonies sundry wayes to the show of man of a reformed minde, &c. Now where is all become? Now sée this mans practise how

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it answereth his spæches when he was not tried. What doe we sée now more in him, then in an other, ỳ made not halfe the show ỳ this man did? Is there but so much in him as in many heathen, ỳ knew not his religiõ. Haue not they taken patiẽtly losse of fathers & mothers, wiues & childrẽ, kinred & friends, & neuer started at it in comparison of this man? O vaine fable thẽ of a religion, that yeldeth no more patience & quiet cõtent in time of nede thẽ this mans doth, we wil no such religiõ for our parts, neither wil we hereafter regard this man, as we haue done before, & so forth. What a fearefull fruit had this bene of Iobs impatiencie? How could ỳ Lord haue indured it at his hands, if he had opened in this sort ỳ mouthes of the wicked against his holy feare? Therfore Iob laid his hand vpon his mouth, & submitted himself wholy with al his affectiõs to ỳ Lords good pleasure with out causing any one to speake euill by his meanes, to gods good liking & his owne lasting praise to ỳ worlds ende. The case is yours at this time in a sort and measure. You haue lost a losse, & mens eyes are vpõ you. You haue loued the truth, & spoken of

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the Lordes feare before diuers. Now they loke for the power of it in your selfe, & as they sée you now to gouerne your affectiõs according to the same, so happely will they think both of religion & of your selfe while they liue. Pluck vp your hart then in gods name, and show patience and comfort. Honour the Lord by blessing his name as Iob did. Honour his truth which you professe by a godly stay of weake nature, and as the Lord liueth he wil honour you againe with mercie that shall counteruayle this losse, and farre excéede it. All is his that you inioy, and this friend of yours was his also. He hath not taken all, but part, and left you much more then he hath taken. Say then with ỹ Prophet Dauid in a swéete comfort and ease of your minde: O my Soule why art thou so sadde, and why art thou so vnquiet within mée still trust in God. &c. Psalm. 42.

Euer be content, and now be content with his holy will. He gaue and none but hée, he hath taken and none but hée, not myne but his owne, my tyme was out, and the right returneth to the true owner.

I may

I may not grudge a mortal man his own when my time is out, much lesse God, my déere God, my swéete God and good God that lendeth me yet mercies many, & comforts many, though this be gon. The Lord strengthen me. Amen, Amen.

Secondly, to your comfort cõsider what this same Iob saith againe in his second chapter to his impatient wife. She rageth and stormeth, she fretteth and fumeth, not onely like a weake woman as she was, but like an vngodly woman as she should not be, & comming to her husband in this great affliction, increased now much more by Satans malice vpon his owne bodie, she biddeth him curse God and dye. To whome this swéet spirited man made this aunswere. Thou speakest like a foolish woman. What? Shall we receiue good at the hand of God & shall we not receiue euell? Not sinning yet for all this with his lips, but so brideling his affections that his tongue through impatiencie did not once murmure against the Lord. Now marke I pray you Iobs reason to his wife. He telleth her both he & she had receiued many good things at Gods hand, and therfore

Iob. 1.

they

they were bound to welcome such woe, as the Lord should sende without any wayward grudging at ẏ change. Because good things bind to take worse things well if ẏ Lord do send them. Himselfe foloweth this rule, and for the mercies which he had had he will now indure with willing hart & quiet minde ẏ miserie which was present. Blessed Iob thou man of God for thy so doing. How sweete was this argument in Gods eares ẏ preuailed not so much with thy wayward wife? Apply this now to your owne estate and tell me as you tender truth, whether God hath not bene ful good vnto you many wayes as well as to Iob. Cast vp your bills of recepts and call your selfe to a Christian audit. I warrãt you the Summa Totalis will amount very high, & yet you can neuer remember halfe. Your election, your creation, your redẽption with the wounds and woe of Iesus Christ, your iustification by his perfect innocencie, your vocation by his heauenly word, & sanctification by his blessed spirit, your glorification in his most glorious kingdome which in hope you inioy with al other mercies in body & soule, in your selfe

and your friends so infinite waies bestowed of him, & so to your comfort receiued of you since your first conception, they will make a summe as I am sure you wil confesse very great. Think thē what Iob said for his part, that he toke himselfe bound by the good to indure the euell, and sée if your case be not al one. You may not gainsay it. And therefore except you will maliciously fight against the Lordes good pleasure, you must yeld as he did, and say euen as he said in effect of words. O my déere God & blessed father, how many haue thy mercies bene vpon me & to mée: How déep a draught haue I drunk of this swéet cup of thine: Now thou hast taken one comfort from me, shal I not set ỹ one against the other as thy seruāt Iob did: Shal I receue good things at thy hāds, & not euell: Shall I prescribe vnto thee what I wil haue: O farre be it from me. I thank thée my déere god for thy manifold & infinit mercies. And in this change I couch my selfe at ỹ foote of thy maiestie, thy will be done & not mine, Lord make me cōtent, & swéet Lord I am cōtent, as a weake wretch can be cōtent. Thy will is present with me through thy grace

grace ẏ hath wrought it, but I finde performance hard through ẏ sinne ẏ is in me. My losse thou hast gained I do not doubt. This friend is remoued from me to dwel with thee and I may not grudge it. Many mercies I inioy stil and they shall content me. Thus if you reasō you shal please god, resemble Iob here before your eyes, & that eye of God that spied him and made his boast of so patient a seruant shall doe the like of you to your great good. In the Lord then comfort your selfe after this sort and remember this speech of Iob to his wife. Iob receiued good things & so haue you, Iob receiued euell & so must you, Iob yet was patient and so ought you. Now the God of patience giue it to you.

Thirdly, I think in this case of ẏ Apostles words: All things work for ẏ best to them that loue God. If the dead belōged then to God, this was best for him, to be released, and if your selfe belong to God, this is also best for you at this tyme to lose him. Best I say in the wisedome of God, and to some ende, although not so in your owne reasō which seeth not so far, & in al respects. Now think with your selfe thus much.

If you had done good to one and pleasured him much, & all the friends he hath or any of them should cry out for it, would it not greue you? Sure it would greue you euen so much more by how much that vnthankfull dislike should be more vehement and last long. So is it with God. And therfore see what you doe and whome you anger. The Apostles words are plain, all things worke for the best to them that loue God. If you beleeue it, and think both of your dead & your self that you haue loued God, the holy Ghost concludeth which cannot lye that this same was best both for him and you that now is effected and come to passe. When good is done we should not greue, & when the best is done much lesse should we greue. Away then with sorow & these sowre lookes and let the Lord for his mercie receiue your thanks from faithfull content, and not murmurings and repinings frõ vnbrideled affections. Not onely good is done but the best, euen the very best by him that knew what euer was best & it should appease you. God is no lyar, neither can be deceiued, but if one houres life might haue bene better either for him or

you,

you, then is not the best done and then the Apostles wordes are not true. But ý were wicked once to imagine. Therfore no longer life would haue profited either him or you. But the very best is done. Blessed be God for his goodnesse euer.

Fourthly, I consider what the same Apostle saith in an other place. I desire to be loosed and to be with Christ, which is best of all. And I aske of you whether your selfe doe not the like as you are able. If you do not, you are yet ouer earthly & further in loue with this wicked world, then you shold be. If you doe it, why then greue you that your friend hath obtayned, what you desire? This will seeme enuie, rather then loue in you, to cõceiue dislike for once well doing. What againe if your friend wished as the Apostle doth long before he obtained his request, & now the Lord hath graũted what so hartely he wished? This is mercie to be reioysed for, and not any miserie to be wept for. A true friend acknowledgeth a debt for the pleasuring of his friend, and is not moued with anger or griefe for the same. Stay your teares then, if you wil be iudged a friẽd, & grudge Rom. 7

neither to God the company of his childe, nor to the child the presence of his God, for this is wicked. Think of the glory, immortalitie, comfort and ioye with the blessed Trinitie and all the host of heauen ẏ your friend now inioyeth, such as no eye hath sæne, no eare hath heard, neither euer could enter into mans hart. Think of the woes & miseries in this cursed vale, that he is frēd frō, & iudge if ẏ Apostle say not true, it is best to be lōsed & to be wᵗ Christ. If this best now be fallen to your louing friend by gods good mercy, blesse god for it, & cōfort your selfe ẏ your frīēd inioyeth such endlesse cōfort. So shal you show your self a friend in deede & all godly and wise shal think well of you. Thus may you gather many & many places of holy scripture and meditate of thē after this sort: for swēt is ẏ word of god against all græfe, & by name against this.

2. Corinth. 5. 1. We know ẏ if our earthly house of this tabernacle be destroied, we haue a building giuen of god, ẏ is an house not made with hāds, but eternal in ẏ heauēs. Therfore we sigh desiring to be clothed with our house which is frō heauē. If your

dead

dead frend haue now obtained what al Apostles & faithful men & women sigh to obtaine & is now dwelling in ỳ heauẽly house ỳ they so couet, mourne not for it, but ioy in it, cõceiue no heauinesse but swæt comfort ỳ god hath bene so kind to one whom you loued. Againe saith ỳ same Apostle in the same place, We know ỳ whilst we are Verse. 6.
at home in ỳ body we are absent from the
Lord. Therfore we loue rather to remoue 10.
out of ỳ body & to dwel with ỳ Lord. This absẽce from god is your frend fræd from, & this presence & dwelling w̃ god he is now blessed withal, a true cause, & great cause, as hath bene said of good content. Prouoke not the Lord then with vnthãkful teares, sighes, & gronings, but stay ỳ course ỳ offẽdeth gretly, & tread ỳ steps of such as haue walked rightly. They wer euer patiẽt & moderat in sorow. They ruled affectiõs & gaue them not a lose reine and so doe you.

1. Thess. 4. 13. I would not brethrẽ haue you ignorant concerning thẽ ỳ slæpe, that ye sorow not, euen as other ỳ haue no hope &c. Read the place and examine your owne course whether you hope or no. First that your friend is well, & then that almightie

God will supply his want to you some o-
ther way: for both these are necessary. Our
friends are our comfort & our great com-
fort if they be good, but if I tye God to thē
and think all is gone when they are gone
where is my hope? What pleasure to god
so to trust in him, that I trust more in my
friends, and crye out when they goe, how
shall I doe, what shall I doe, whether shal
I turne mee, how shall I liue, what ioye
now can I haue, woe is mee, O heauy day,
alas alas & such like. Is this hope, is this
trust, is this faith? Fie, fie, that euer affec-
tions and passions should cary any good
childe of God so farre from his dutie, and
frō true knowledge. I say again our frēds
are our comfort while the Lorde lendeth
them, but yet the Lord is my strong rock
Psal. 18. saith Dauid in whom I will trust, my ca-
stle & deliuerer, my sheld & my refuge, &c.
And when man returneth to his earth a-
gaine yet the Lord is in heauen where he
euer was, to be my father if I haue lost
my father, to be my mother sister and bro-
ther, if I want any of these and to be all
in all to me whatsoeuer I nēde. There-
fore while he liueth, which shalbe euer, I
cannot

cannot be friendleſſe though my friendes dye & depart from mee, but either for one he will raiſe vp an other, or himſelfe ſupply the place, which is beſt of all. Mourne not then as one without hope I pray you, but harken to the Apoſtle, and ſhow forth your faith, your hope, your truſt to Gods glory and your owne praiſe. Conceiue wel of your friend that is departed, & conceiue well of your owne eſtate now remaining, for it cannot be euell, if you take this loſſe patiently as yelding to God with al your hart, what is his good pleſure now to haue.

Apoc. 14. 13. Bleſſed are ỹ dead which dye in the Lord. Euen ſo ſaith the ſpirit. For they reſt from their labours & their workes folow them. Your friend is dead in the Lord, and therefore bleſſed. Wil you then weepe for him? His workes folow him, and the Lord in mercie hath crowned his true obedience according to his promiſe, and will you loke awry at it? God forbid.

Leuit. 10. 3. Nadab & Abihu the ſonnes of Aaron are ſlayne by the Lorde in his anger and wrath for their ſinful preſumption. A fearefull ſight for a fathers eyes.

Two sonnes at once & in such sort dead. Yet what did Aron? I pray you marke the text. Aron held his peace saith ý holy ghost ther. And what an example is this if you care for any thing to stay your affections. Last of all consider with your self ý your friend walketh with god, is gone to his fathers in peace, is gathered to his people, is not dead but slepeth, & his flesh resteth in hope. He is gone ý way of al flesh, & beholdeth now the face of god in heauen, & what cause of sorow is this to any frend ý loued him? If your friend were preferred to an earthly Princes courte to his great good, would you show your loue in lamẽting it? How much lesse his preferment to Gods kingdome to his immortal, euerlasting, & vnspeakeable good? If you will not vtterly warre against all truth and reason & euen God himselfe. I know you wil harken to these things. The Lord in mercie giue vs the vse of them in time of nede.

Ob.

But happely it is your child that is dead, and it died before it could be baptised. This greueth you more thẽ otherwise it would, and you feare your childs estate.

An-

Answere.

Reade the notes vpon the 17. of Genesis & I hope they shal content you for this matter. God is not tied to the Sacramẽts neither euer was. The contempt dammeth but not the want, when it is against wil. Read more where I referre you now for breuitie sake.

Ob.

Happely your childe of riper yéeres, so toward that it could not be but he should haue come to great preferment, if he had liued, both to his owne good & his friends great comfort. And that he in his youth & flower should be thus taken away, O bitter losse say you. &c.

Answere.

True it is ẏ losse is greater in respect of the world, but what is ẏ if we cõsider god. God is able to supply all ẏ some other way if we take it wel. This is apparãt, ẏ what cõfort by him could haue come to frends any way, or prefermẽt to himselfe if he had liued, the Lorde for some purpose that as yet is happely hidden hath preuented. But

yet

yet his arme is not shortned as I saide to doe vs good some other way. And as for his preferment, he is preferred to the highest heauens, to the presence of God with all the host of heauen and no earthly preferment could euer match this if we sauour any thing but earth our selues. His youth may not greue vs, for no youth too good for God, if he will haue them. Youth and age indifferently the Lord taketh, & the times of all are in his handes which they shall not passe. If you will be ruled to weigh things with reasō you may wel see mercy euen in this timely death. For many are the perills both of body & soule, that yong men auoide when they are taken hence. False doctrine, errours, and heresies, and many greuous sinnes wounding the conscience with a biting worme ỹ euer gnaweth. Publicke calamitie & ruines of state bitterer to good men then any death. Priuate miseries, many and greuous, that no man can thinke of before hand. From all which this happie deliuerance in the time of youth doth free your childe and set him safe that you neuer shal mourne with him and for him that way. Nazianzene sayd it

Psalm. 31. Syrach. 37

in

in his time truely & you must thinke of it. In funebri
Hoc nobis adfert longius vitæ ſpacium, quod orat. pro
plura mala partim videmus, partim ſuſtine- Cæſario.
mus, partim perpetramus. This bringeth a lõ-
ger time of life vnto vs, ỹ more euell wée
partly ſée, partly indure, and partly com-
mit our ſelues. Which you ſée is ſmal good
to any. And therefore no great cauſe wée
ſhould deſire many dayes in this world.
Quem diligunt dij iuuenis moritur. Whome
the Gods loue he dyeth a yong man, ſaide
Menander. *Et deus ſæpe quos plurimi facit eos*
citius aufert e vita. God whome he maketh
moſt accompt of thoſe he ſoneſt taketh, ſaid
Euripides. The wiſe man alſo in his booke
of wiſedome ſpeaketh very well & I pray
you lette him perſwade you ſomewhat in
this point. The righteous ſaith he be pre- Wiſ. 4.
uented by death that they may be in reſt.
He pleaſed God and was beloued of him,
ſo that where he liued among ſinners he
tranſlated him. He was taken away leaſt
wickedneſſe ſhould alter his vnderſtãding,
or deceipt beguile his minde. For wicked-
neſſe by bewitching obſcureth the things
that are good, & the vnſtedfaſtneſſe of con-
cupiſcence peruerteth the ſimple minde.

Though

Though he was founde dead yet fulfilled he much time. For his soule pleased God, therfore hasted he to take him away from wickednesse. The rightuous ẏ is dead condemneth ẏ vngodly which are liuing, & the youth ẏ is sone brought to an ende ẏ long life of the vnrightuous. This is comfortable if you marke it and is all confirmed by the Prophet Esay, when he saith that the rightuous are taken away from the euell to come. If truth then may stay you being spoken by any let this suffice.

Esay. 57. 1.

Ob.

Happely his death was more sodain thē you did wish & you are dismaid with this.

Answere.

But be not so, further then cause is ministred for feare you greue God. The truth is this. To the wicked ẏ die out of ẏ true faith through a soden taking away, such sodain death is feareful. But to one grafted into Christ by a liuely faith hoping euer by him & onely by him at his death to be saued, & liuing in a cōtinual expectatiō of ẏ happy cōfort, alwaies ready with oyle in lamp to

meete

mẽte ẏ bꝛidegrome, ſuch death yeldeth to frends no cauſe of diſpaire, but rather cõfoꝛt & cauſe of thanks to god foꝛ ſuch ſpedy deliueräce with out pain & toꝛmẽt as many haue. Such ſpedy träſlation & ſodain chãge ſhal they haue ẏ remaine aliue at the laſt day: in a moment & in ẏ twinckling of an eye they ſhalbe chãged & yet no danger noꝛ cauſe of feare & is not god the ſame now? Wherefoꝛe be not diſmaid without cauſe. Many good men haue bene thus takẽ & yet good men & the Loꝛds dẽre ones no doubt.

It is wꝛittẽ of a godly pꝛeacher, ẏ hauing made a notable ſermon of the raiſing vp of the womans ſonne of Naim by Chꝛiſt, & by ẏ occaſion of ẏ reſurrection & ioyes of ẏ life to come, to ẏ great comfoꝛt of all ẏ heard him, within 3. houres after himſelf departed, being when he pꝛeached well & ſound. Not vnlike to this is wꝛitten of Luther & many others. Diſpaire you not thẽ foꝛ this thing, neither make it an argumẽt of gods wꝛath. Foꝛ we ſhal eꝛꝛe greuouſly, if we do ſo. Onely cõclude by it & learne by it, how fraile the eſtate of our life is, and how good it is to be euer ready. If God giue time it is a ſweete bleſſing, and what we

Io. Mathe-ſius. 8. Septemb. 1585.

should pray for euer, but if God preuent any more hastely whom we knew to hould the head Christ in their healthy time, enter not into God his secrets by that occasion. But let him be iudge in his own matters himselfe. Conceiue you charitably and the best of all, and especially of such an one, leauing the fauling of any to his owne maister.

Ob.

Dyed your friend in debt, leauing wife and children behinde him in poore estate so that your hart bleedeth to think of their miserie and this is your griefe.

Answere.

Still still be patient I pray you & drink oft of the Lords fountaine some sweet water to refresh you euen herein also. I know this you speake of is a great griefe, and biteth the hart not onely of friends which remaine but of the partie himselfe ỹ dieth while he is liuing to the very botome. It goeth to bed with him & riseth again with him, it lodgeth all night & lieth all daye in his bosome, pinching him euerie tyme he waketh in the night & euery houre in the day

day though he seeme in face to haue no such trouble in his minde, & alas saith he how shall I doe, how will these neere ones and deere ones of myne doe when I am gon, if God should call me away. Litle I haue & euen ý shalbe taken from them. My wife shalbe forced to runne headlong to her wo, bestowing her selfe wher she affecteth not for very neede, hauing it often in her dish to her dying days in steede of better deinties. I toke thee with nothing, thou shouldest haue begged but for mee &c. My children shal either begge, or indure bitter sorow till they come to yeeres vnder some hard maisters and mistresses that wilbe bould vpon thē because they releue them, with a thousand such hellish concepts that euen teare a mans hart in sunder & eate him while he is a liue. I know I say this and suffer with you in this your griefe if this be it. I know also that euen this maketh many a man and woman more loth to die then otherwise they would be, wishing of God that they may liue to be out of debt and leaue wife and children, friends & louers free though they leaue them litle beside. And because diuers men haue di-

uers meanes to rid their debtes by, some by leases and liuings in reuersion, some by discharging euery yeere a portion by such helps as alredie they inioy, euery one wisheth as his case is. Some to liue till those leases come to them & theirs till they may by such yeerely parcells acquite the whole & so forth. Euery one wishing life, & shrinking and shaking to think of death till this be so. To all which mindes thus greeued & pinched, not I but ỳ spirit of comfort with great comfort speaketh often in the word
1.Pet.5.7 most sweete things. Cast your care vpon him, for he careth for you. As if he should say I know your woe & wofull thoughts, be not discouraged neither faint in feare vnder this affliction, you haue care in your hart, cast it vpon mee & I wil discharge it, what you cannot I can, & of my wil be assured I doe care for you. O my God what saist thou? Dost thou care for me? And shal I remoue it frõ my selfe to thy maiestie & lay it al vpon thee? So in deede thou speakest, myne eies see, & mine eares heare. Why so thẽ in deede wil I both beleue & doe most deere father, & groueling here in ỳ dust before thee, blesse thee & praise thee for easing my

my ſoule of ſo ſowre a ſop. From me vpon thée be my care hereafter, my ſweeteſt god and as thou haſt ſpoken doe for mée and myne I beſéech thée for Jeſus Chriſt his ſake.

In like ſorte ſpeaketh the Prophet Dauid. Caſt thy burden vpon the Lorde and he ſhal nurriſh thée. Pſal.55.22
He will not ſuffer the righteous to fall for euer. Conſider the Rauens ſaith our ſauior Chriſt, how they neither ſow nor reape, how they haue neither ſtorehouſe nor barne & yet god fédeth thẽ. How much are ye better then fowles. Conſider the Lillies of the fielde how they grow. They neither labor nor ſpin & yet Salomon himſelfe in all his royaltie was not clothed like one of theſe. Luc.12.22
If thẽ god ſo cloth ẏ graſſe, which is to day in ẏ field & to morow is caſt into ẏ ouen, how much more wil he cloth you, O ye of litle faith? What can mans thought profit him? Which of you ſaith the ſame our Sauiour by takeing of thought can adde to his ſtature one cubit?

If then by taking of thought ye be not able to doe the leaſt thing, why take ye thought for the remnant.

What then concludeth our sauiour there? Surely euen thus: your heauenly father knoweth ý ye haue nede of these things. As if he should say, let this staye you and strengthen you satisfie and content you euermore that God and God your father knoweth your case what you & yours frō time to time & euer are in nede of: a natural father vpon earth cannot suffer his sonne to sinke when he knoweth & is able. And can a kinde God doe it ý both knoweth & is most able? It cannot be. O strāge comfort then drawen from Gods knowledge, how ouerwhelmeth it all that euer fearefull man can obiect? I am vnworthy. True. My debts be great. Be it so. The creditors cruell and mercilesse. Graunt it. My selfe friendlesse and shiftlesse, or such like. What so euer it is sinke it saith Christ with this, your heauenly father knoweth. And dispaire you of helpe when he faileth to know, not before I charge you, but take it at my hands as a sequele sure, he knoweth, therefore he will prouide in fit time for all things and his care shall doe what yours neuer can both for you and yours if you commit it to him and onely cast your owne

owne care chiefely vpon this, to ſéeke his kingdome and the righteouſneſſe thereof. Sweéte is the comfort and ſweéte is his mercie that ſo ſaith. And therefore now when you féele theſe thoughts ariſe what ſhall become of you and yours Lord ſaye thou knoweſt my ful diſtreſſe, in thy knowledge thou haſt willed me wholy to reſt & vpon the ſame and from the ſame to conclude my comfort thou wilt prouide accoꝛding to thy knowledge to relieue my want whē thy good pleaſure ſhalbe which I muſt expect and tary foꝛ in ſure faith & chriſtian patience as I will.

Euer againe in ſuch griefes as theſe we ſhould remember the promiſe of the Lord that he is our God & the God of our ſéede. The childꝛen we haue are his guift & the wife of our boſome is frō his prouidence. He will neuer foꝛſake his owne, noꝛ giue ouer to nurriſh whome he hath created & hitherto by our ſelues prouided foꝛ. And therefoꝛe feare not, but if he take you away he will giue ſome other good meanes to perfoꝛme his promiſe by, he is your god and their god after you & he wil not faile. Gen. 15.

In the very matter we ſpeake of ſée er-

perience, and be comforted with it. In the
2. Kings. 4 booke of ỹ kings you haue this story. That the husband died being one of the sonnes of the Prophets & a man that feared God. He died in debt, & left his poore children to the crueltie of the creditor ỹ came ful fearcely to take them from their mother to answer the debt by bondage. A heauy crosse to a man that feared God. To liue in debt & dye in debt when debt to his poore ones was so daungerous. Yet thus it was that we may not be discouraged our selues, or others be ouer heady to censure to farre if the like befall vs. Happely this man might wish to liue till he had paied his debt, as you doe. And with condition of Gods liking it was but well, if he did so. For a man is bound to his familie. But it pleased not God. He dyed and left the debt vnpayed. And the creditors wilbe answered as I sayde with the bodies of his poore babes which he left with a sorowfull mother behinde him.

How now then shall this wofull widow and fatherlesse children doe? O comfort. And O God the true God of thy seruants & of theyr seede they leaue behinde them.

The

The true God of the widow and fatherlesse. Now see what he doeth. Now see if he fayle to prouide for that thing that he knew this poore mother hadde neede of for her selfe and her children. He directeth his Prophet to bid her, and himselfe by his power full mercie and most mercifull power so increased that litle Oyle which she had in a Cruse that it paied her debtors and yelded her maintainance further for her and hers to their vnspeakeable comfort. You know the storie. This then behold and thinke of, and this write in the pawmes of your hands that you neuer forget it. God is not the God of this man alone, or of his widow and children which he left behinde him. But he is your God and our God, and a God to all that depend vpon him. If you may liue to free thinges your selfe it is to be wished and you may with condicion aske it. But if you cannot, God pleasing to haue it otherwise, greeue not to depart, least you appeare to tye GOD to your prouidence, lyfe and meanes, when you see by this example what hee can doe when you are gone.

And not what he can do, but what he shal doe if you wauer not but beleue: God was to this woman in stæde of her husband & better farre, so shal he be to your wife. God was to these children in stede of their father and better farre, so shall hée be to yours. God was executor and paid ỹ debt, God was ouerséer and all was well. Friends neither wãted or failed both mother and children, but God was a friend in the greatest néede that most fully and mercifully performed all, and suffred not the care of his deceased seruant to be vncared for nor vncomforted. It is inough then. Greue not to dye if the Lorde will haue it so. But leaue all to him & remember his promises together with this practise. He shall neuer forsake you nor fayle you. What is vnpayd he shal paye as shal be best, & he shall effect what you cannot think of to giue testimonie of his mercie to you and yours. He is not tied to your leases and liuings when they shall descend vnto you. If he please he will vse them, if not he can well want them, and yet pay all, and set vp the poore fatherlesse childe euen with the rulers of the people, as he

hath

hath done in al ages. Much more may you marke in scripture to this ende if you read it carefully. Let this suffice now. And thus haue I giuē you a tast how you may plead with your selfe against your fault if you be vncomfortable for the death of friends. This is the Lords word and his eternall trueth able to staye you if you be not too headie and wilfull, and I hope it shall.

Cyprians Sermon of Mortalitie.

IF I should note vnto you the spéeches of men I might make a long booke. For many worthy men in their times haue spoken and written most comfortably of this matter which now we speake of. But I would the word should be our chief stay euer. Therefore I wilbe spare in this thing, & yet something out of many that you may sée in them the practise of ỹ which now your selfe are to performe. And by name out of this good sermon of Cyprians.

Eius est mortem timere qui ad christum nolit ire, eius est ad Christum nolle ire qui non credit se cum christo incipere regnare. It is for

him to fear death ẏ is vnwilling to goe to Christ, & it is for him to be vnwilling to go to Christ ẏ beleueth not ẏ whē he dyeth he beginneth to reigne with Christ.

Quis non ad lætitiā venire festinetur? Quis non tristitia carere optet Who would not hast to come to ioye and who would not ioye to want woe? But this workes death, therefore, &c.

Abraham vt deo placeret, nec amittere filium timuit, nec guerere parricidium recusauit.

Abraham that he might please god neither feared to lose his sonne nor refused to slay him with his owne hands.

(Your case is not such &c.)

How can we pray, Thy will be done & yet striue against the same in the death of friends. *Quid rogamus & petimus ad veniat regnum cœlorum, si captiuitas terrena delectat.* Why pray we and begge we Thy kingedome come if earthly captiuitie please vs better.

Non amittuntur sed premittuntur. Our friends when they die are not lost but sent before vs. We shold not weare black garments for them when they weare white, we should giue no occasiō iustly to ẏ Gen-

tills

tills to reproue vs, *Quod quos viuere apud deum dicimus vt extinctos & perditos lugeamus, et fidem quam sermone et voce depromimus, cordis et pectoris testimonio reprobemus:*
That whome we say to liue with god, we lament as lost & perished, & so ouerthrow by action that faith which with mouth & word we professe. *Nihil prodest verbis proferre virtutem et factis destruere veritatem.*
It profiteth nothing in words to speake of power and with dædes to ouerthrow the trueth.

Cum mundus oderit Christianum, quid amas eum quinte odit, et non magis sequeris Christum qui te redemit et diligit.

Since the worlde hateth a Christian, why loueſt thou that which hateth thée & folowest not rather Christ that redæmed thée and loueth thée in dæde?
Who would not gladly be out of a houſe that tottereth and shaketh euerie houre like to fall vppon his head? Such is this world, &c.

Quis non peregrè constitutus properet in patriam regredi. &c. Who being in a ſtrange countrie would not haſt to be at home in his owne. Who going to ſhip doth not wiſh

with for a prosperous winde that quickly he may be with his friends. Heauen is our coũtry, ỹ Patriarkes be our parents, why hast we not then to salute such friẽds. &c.

Ambrose hath written a booke of the good of death. With many mo if this course might profit you. By all which I pray you consider how they were comforted when God toke awaye their friendes or when themselues had thoughts of their owne departure. God is ỹ same that euer he was, heauen is as glorious & earth as wretched as euer they were. If they then were glad when either them selues or their friends were to inioy the one and to leaue the other, what should it be ỹ should hinder vs from the like comfort? Nothing of a truth, but either want of such knowledge or such obediẽce to knowledge as they had. Both which are such faults as ought spedely to prick vs to amendmẽt. Cõclude then with your hart that you will be strong, pray to the giuer that you may be strong, & leaue your losse to the Lorde your God that hath gained him, blessed for him and blessed for you, with many thanks for euer and euer. Amen.

FINIS.

A prayer for a famie *lie in the Morning.*

Most gratious god & louing father, the verie comfort that any sinful soule can haue, whē we miserable sinners here mæte together, doe cōsider of the great mercie and goodnesse, that we haue euer since we were borne, and before found, and daiely doe finde at thy Maiesties handes, together with our great vnkindnesse shewed euerie way to thée againe for the same, we must nædes confesse, & euen doe from the bottome of our hartes acknowledge, that maruellous is thy mercie in sparing vs still to liue, and in not consuming vs away

away from the earth, & from before thée. For hast not thou, O déere God, of thy frée mercie before the foũdations of the world were laide, chosen and elected vs for thy children, whẽ others as good as we by nature shal burne in hel eternally, being reiected of thée in ẏ hidden counsell of thine? Hast not thou to our endlesse cõfort certified, & made knowẽ vnto our spirits ẏ same: hast ẏ not created vs neither beasts, todes, wormes, or any such like ougly creatures, but in thine owne image, according to thy likenesse, to rule ouer the fishes in ẏ sea, ouer the foules of the heauen, & ouer euery thing ẏ moueth vpon the earth? And when being thus created innocent, yet we persisted not in ẏ same, but fell into the curse that bringeth eternall death, diddest thou not so pitie vs, as that for our redemption and safetie, thou grudgest not vnto vs, and for vs to be powred out ẏ hart blood of Iesus Christ thy onely son our sauiour, no other meanes being, whereby we could be saued? Hast thou not by thy holy spirit wrought faith in our hartes to beléeue by him, and for him to be iustified before thée? Hast thou not in some measure begon the death

death of sin in vs, & wrought our sãctifica-tion, Inioy we not ỹ benefits of thy word: The frædome of conscience, great peace & plentie in outward things, with many and infinit benefits moe, waking & slæping at home & abroad, in our selues & our friẽds: For all which, O good Lord, what doe wée: Are we thankfull vnto thæ for them: Doe we often think of them, & labour to know thée and to serue thée with a perfect hart, & a willing minde for them: No, no, déere God, we doe not, we doe not as we ought to doe. But with pleasure or profit, with vanitie or selfeloue, we are caried awaye, spend our daies in iniquitie, careless & vn-féeling of our sinne, & ther is no goodnesse in vs: yet is ther mercie with thée, O Lord and pardon to repentance. Wherefore we al hære méete together at this time before thy maiestie, humbly confessing our wãts, most intirely beséech thée for Iesus Christ his sake to haue mercie vppon vs: haue mercie vpon vs, most mercifull Father & forgiue vs all that is past, strengthen vs hereafter, that dayly both in bodie & soule, we may glorifie thée more than wé haue done, yéelding thankes daylie for daylie bene-

benefites, and ſtriuing in holineſſe and righteouſneſſe all the dayes of our life. But becauſe wée cannot but offende and fall diuers waies, good Lorde, for thy mercie ſake pearce our hartes with a féeling of the ſame, and neuer ſuffer vs to goe on with dull and deade Soules, not ſéeing or ſighing for our offences. As a ſpeciall meanes to kéepe vs in obedience béefore thée, O déere father, worke in vs a cõtinuall, and an effectuall remembrance, that wée ſhall not alwayes liue héere in the ſhowe of this wretched world, that doth ſo pleaſe vs now, but that a daye will come, when the trumpe ſhall ſounde, the deade ſhall ariſe, and all wée ſhall appeare béefore thy tribunall ſeate of iudgement, there to receiue according to our déedes without reſpect of perſons. O good Lord giue vs a remembrance, and a féeling of the vnſpeakeable comfort, and eternall weight of glorie, which in that day ſhall be giuen vnto vs, if in this life wée ſerue and pleaſe thée. And contrariwiſe euen terrifie our conſciences and lette vs as it were ſée béefore our faces, the dreadfull iudgementes, and the feareful torments,

that

that both in bodie and soule they shall be sure to haue for euermore in the pitte of hell, which in this life do not serue & please thée, but follow their owne fancies & wicked delights. Giue vs an hatred of sinne, & a true loue of righteousnes. Bleſſe thy word euermore with fruit vnto our soules whē we doe heare it, giue vs a desire to heare it often. Remoue, O Lord, in thy good time, such hinderances of the fruit therof, as are amongst vs, giue it ful course, & send forth labourers into thy harueſt, which not for filthie lucre & gaine, but of loue & zeale to thée and thy people may preach thy worde sincerely. Bleſſe vs O Lord from all hypocrisie, glosing and halting before thée. And because we litle know how soone thou shalt sende this pampered fleshe of ours to the wormes, stop our breath and cal away for our soules to come vnto thée, whether this day or no before ỹ euening, bleſſed father, for Jesus Christ his sake, prepare & make vs readie for thée, that when the houre commeth, we may neither feare, nor faint in faith, but ioyfully, without any ſkrikes and cries of desperation, and of a troubled and vered conscience, passe awaye in full

hope and assurance, that all our sinnes are wiped away in the blod of Jesus Christ, and we to thée in him so reconciled, that life for euermore is certaine vnto vs. Last of all good Father with most humble and hartie thankes for thy goodnesse to vs this night let thy mercifull eye looke vpon vs this daye, and so kéepe vs bodie and soule, that being occupied in our seueral callings we may be safe by thée from all our enemies & liue to thée, or die to thée, as it best shall please thy gratious goodnesse. These things O Lord, & whatsoeuer else we haue néede of, graunt vs, for Christ his sake, in whose name we aske thē, saying, as he hath taught vs:

OVR Father which art in heauen, halowed be thy name, thy kingdome come, thy wil be done in earth as it is in heauen, giue vs this day our daily bread, & forgiue vs our trespasses, as we forgiue thē ỳ trespas against vs, & leade vs not into tēptation, but deliuer vs frō euil, Amen.

Let thy mightie hand and out stretched arme O Lord be stil our defence, thy mercie and louing kindenesse in Jesus Christ our saluation, thy true and holy word our in-

instruction, thy grace and holy spirit our comfort and cõsolation vnto the ende, and in the ende. Amen.

The Lord blesse vs & saue vs, the Lord make his face to shine vppon vs & be merciful vnto vs, the Lord turne his fauourable countenance toward vs, and this daye and euer more vouchsafe to sende vs his peace, Amen.

The blessing of God almightie, the Father, the Sonne, and the holy Ghost, be amongst vs and remaine with vs both now and for euer, Amen.

An other for the same at night.

Immortall GOD creator of heauen & earth, before whome all creatures feare and tremble, were it not that thou hast commaunded vs, neuer durst we appeare before thée, so corrupt is our nature, and so many are our sinnes.

But good Lorde thou doest bid, and therefore we obey: thou doest call, and therfore we come, giue vs spirits to pray aright.
First then heere mette together deere Father, we yelde thy maiestie most humble & hartie thanks, for all ỹ mercies that euer thou hast bestowed vppon vs, in bodie or minde, in our selues or in ours, priuate or common, temporall or eternall. Many and maruelous haue they bene, & still are vpon vs, yea euen good Lord past finding out.
This day what thou hast don for vs, which of vs knoweth or is able to expresse? Father of heauen forgiue vs that we cannot acknowledge them or praise thee for them as we ought, and quicken vs in this dutie more and more. Pardon and forgiue vs whatsoeuer we haue offended thee withall this day, or euer before, either in thought, word, or deede, yea euen our secret sinnes, such as we haue committed and know not of, remitte them vnto vs for Christs sake.
Change vs O Lord, and we shalbe changed. Create in vs cleane harts, and renew a right spirit within vs. Breake ỹ strēgth of sinne, ỹ would subdue vs, more & more. And O merciful father so frame these harts

of

of ours within vs, that we may more delight to liue according to thy will, than to inioy all ỹ world, & all the pleasures therin. Laie it often good Lord before our eies by thy remembring spirit, ỹ thou hast not breathed the breath of life into vs, that we should liue as we list, but that in holinesse & righteousnesse we shold walk before thée all our daies. Laie it before vs O Lord, that the time will come when the trumpe shall sound, the dead shal rise, and we, euen we héere mette together at this time, all & euery one of vs shall most assuredly stand before thy iudgement seate with naked harts, with open & vnfoulded consciences, there to giue an accompt how we haue so done. In which day, O the ioy, O the endlesse ioy that they shal haue, who wayning themselues from ỹ glistering shew of this wretched world, in hart, and trueth, haue sought & serued thée. Come, come, ye blessed of my father, to their comfort shall they heare, and possesse the kingdome prepared for you. But woe, woe, to all careless liuers in ỹ fierie day, they shal drinke the wine of the wrath of God, be tormẽted in fire & brimstone before the holy Angells, &

before the lambe, they shall haue no rest day nor night, and the smoke of their torment shall ascend for euer more. Father of Heauen haue mercie vppon vs, knit these harts of ours fast vnto thée, & now, while wée haue time, giue vs grace rightly to think of these things. O cõtinue thy word of truth amongst vs euer to our comfort. Let the séede thereof now sowen in our harts, take such déepe rote, that neither ỹ burning heate of persecution cause it to wither, nor ỹ thornie cares of this world, riches, or voluptuous liuing choke it, but as séede sowen in good ground, it may bring forth fruit according to thy pleasure. O father giue grace ỹ when we heare, or finde by thy worde any sinne that is in vs touched, we may striue and studie without delay willingly to reforme it. Kéepe vs good God ỹ we neuer swarue for the feare of man from our owne true knowledge, becomming seruers of time, and deniers of thée. Kéepe vs from all hardnesse of hart, contempt of thy word, and from all dissembling of sinceritie, increase true loue amongst vs more and more, stay our headie wrathful & wicked affections more & more.

And

And euery way good Lord renew vs to thy liking. Bleſſe thy whole Church O GOD with graces neceſſarie, this parcell of it our natiue land and country, deere father bleſſe it ſtill with cõtinuance of thy truth. Leſſen in it dayly the number of blinde & wilful Papiſts, prophane Atheiſts, and increaſe the number of thy true children. O preſſe vs not deere God with the weight of our ingratitude, whoſe liues & knowledge anſwere not the daies that we haue had: worke with vs hence forward for thy mercie ſake. Preſerue vnto vs long a liue good Lorde our gracious Prince & gouernour, multiply thy ſpirit vpon her, that ſtil more and more ſhe may ſeeke and ſet out, keepe and maintaine ỹ which pleaſeth thee. Giue to her honorable counſell graces neceſſary for ſo high a calling. Bleſſe al other nobles, maieſtrates, & ỹ whole bodie of this realm, with true harts to thee, & this coũtry. Increaſe in Iſrael ỹ nũber of true watchmen, whoſe harts may ſeeke thee, & thy people, & not their owne glorie or cõmoditie. Bring to thy fould by them ſuch wandring remnauntes as are thyne, and O Lorde be gratious to our kinred and friendes in

the flesh, lighten their harts with ỹ sunne of vnderstanding, that they & we acknowledging one truth, may glorifie thée in the true and constant profession of the same all the daies of our life. Comfort O Christ thy afflicted members whersoeuer or how soeuer troubled, and graunt vs peace, if it be thy pleasure, in our daies. Finally because the night is now vpon vs, & we readie to take our rest, let the bedde O Lord strike into our hearts that the graue is almost readie for vs. Which of vs can tell, whether these eies of ours once closed vp shall euer open any more againe or no? Lord therefore receiue vs into thy hands: we all héere now commend our selues, bodie and soule we bequeath vnto thée, kæpe vs this night and euermore readie for thée, when thou shalt call for vs.

Heare vs O Lord, O God
and father mercifull
in these our peti-
ons
for thy sonne Christ Jesus sake our
Sauiour, in whose name we
all together begge these
mercies saying,

OVr Father which art in heauen, halowed be thy name, thy kingdom come, thy will be done in earth as it is in heauen, giue vs this day our daylie bread, and forgiue vs our trespalles as we forgiue them that trespalle against vs, and leade vs not into temptation, but deliuer vs from euill. Amen.

Let thy mightie hand and outstretched arme be still our defence, thy mercie & louing kindnelle in Jelus Christ our saluation, thy true & holy word our instruction, thy grace and holy spirit our comfort and consolation, vnto the ende and in the ende.

The Lord blelle vs & saue vs, the Lord make his face to shine vpon vs, & be mercifull vnto vs. The Lord turne his fauourable countenance toward vs, and send vs euer his peace. Amen.

The grace of our Lorde Jelus Christ, the loue of God the Father, the most comfortable fellowship of the holy Ghost, be with vs all, blelle vs & kæpe vs this night & for euermore, Amen.

¶ The conclusion of this booke, conteining an exhortation to all estates, to prepare themselues to dye well, least the vncerteine houre of death take them at vnawares.

This booke to be in our harts not in our handes.

Not to deferre amendmét of life.

FArthermore my brethren and friendes, it resteth that this booke be not in your hands, but in your harts, and that if wee haue any will to amend our liues, that the same be not put of vntill to morrow, for when to morrow shall bee come, wee yet deferre it vntill the daye following, and so consequently wee shall stay vntill the yeares ende, yea euen vntill our liues ende.

If then at this present tyme there bee some litle good affection in vs, lette vs not quench it, nor kill that grace which the Lorde giueth vs, but contrarie wise by all

all meanes possible, lette vs endeuour to doe so that from tyme to tyme the same bee not onelie confirmed, but also increased in vs.

GOD is mercifull and liberal enough to graunt our requestes, but hee will be importuned and earnestlie called vppon, not for his owne sake, but for ours, for he knoweth how slow and backewardes wee are to praye and call vppon him, and how soone wee are wearie, although there bee nothing in this worlde that ought to be more acceptable vnto vs, for it is not a small thinge to speake vnto GOD. To pray often and earnestly.

And that which ought yet to stirre vs vp more therevnto, is, that hee willinglie heareth vs, and neuer putteth awaye those that come vnto him with a true heart. God willingly heareth vs.

This I saye beecause I see not that by any other better meanes wee maye preuent our confusion then by our prayers and supplications to God.

Truelie if euer anie men had neede of this helpe, wee haue most neede thereof nowe in these laste tymes and olde age of the worlde, for no doubt but Sathan This olde age of the world most requireth prayer.

now

now setteth abroch all his weapons, séeing the time aproach that he cannot doe that he hath done heretofore, and that the sonne of GOD must be manifested to all creatures, and that then must be the perfection of the faithfull, and the ende of theyr felicitie, whereof he knoweth right well that he shall haue no part.

If then for his part he doe his vttermost, it resteth that we doe the like and be also defended with all the heauenly armour, and that we be not terrified with all these practises and sleightes, for truely the victory is in our handes, if so be that we fight against him, and not for him, as almost all the world doth at this daye, although it séeme contrarie to the greater part, for, so that they be called Christians, and be without reproch before men, who are no better then they, it séemeth vnto them that they are most assured.

Wicked securitie dãgerous.

Other thinke that there néedeth but one good sigh, as they say, at the last houre to blot out all their life past, and to carrie them straight to the kingdome of heauen: But who can assure them that God will giue them grace so to sigh and to repent

pent truely of their sinnes at the houre of their death? From whence haue they such good assurãce not to die of a sodaine death? Is not this plainely to mocke GOD? If that might take place truelie Peter and Paule with the other Apostles should haue bene deceiued in traueling and taking such paines to beare so heauie a crosse if it wer so easie to enter into the kingedome of Heauen, I meane so as these Libertines doe pretend.

Let vs be sure that the way is narrow which leadeth to saluation and that there are fewe that walke therein. These words are not lyes, but I pray God that we proue not the truth to our great grief. I know that the mercie of GOD is incomprehensible and infinite, but that is towardes his seruants & those that feare and reuerence him.

Gods mercie is infinit towards his seruants.

Furthermore I know right well that amongst the children and seruauntes of GOD there are many infirmities, yea a most great imperfection in all Vertue and righteousnesse, which remaineth vntill death, but there is difference betwene your lyfe, O you worldlinges, and that

The difference betwene the liuing of ỹ godly and ỹ vngodly.

of

of the children of God.

The righteous sinneth seuen tymes a daye, but he is lift vp seuen times againe. But you remaine in your sinnes and dwel there-with as with your frend and companion. A manne may well saye a Confiteor, knocke himselfe on his breast, or haue some griefe at his sinne, but if we loke nere vnto the matter, we shall fynde it is nothinge but mockerie and hypocrisie.

If our frende or kinsmanne dye: if we lose our goods, if one doe vs anie iniurie: If one slaunder our good name, If we be beaten, buffeted, or hurte, beholde we are straight in choller, or in extreame sadnesse, our heart is shut vppe with melancholie. But if our Spirit dye or that we lose the heauenly riches by our sinnes and transgressions: we make no account: we are not troubled: we greeue more at the losse of this worlde which is nothinge, then at the losse of GOD him selfe who is all in all.

In seeing all this, cannot such people yet feele theyr owne griefe? Can they not know

know how vaine and foolish the opinion which they had of their owne vertue and honestie is: Can they not see how farre they are from their reckoning? Truely all the world is full of such people, who haue no sence or feeling of their euills, but the Prophesies must be accomplished to the ende that when the sonne of man shall come he may scarse finde any faith vpon the earth.

Truely this houre commeth on a pace, the sights are all manifest but to the ende we may not be amased seeing such a disorder come about vs, let vs be sure, that the Lord will be with vs vntil the ende of the world, if so be our Lampes be burning, and that in stede of the daylie empairing of the wicked, we labour and take paines to growe and increase in righteousnesse and holynesse. I know that they will mocke at vs and at our simplicitie, and that they will cast vs out of their companies but we shalbe exalted of God, and receiued into the assemblie of the blessed.

The Lord will be with vs vnto ỹ ende if we grow and encrease in holines & righteousnesse.

Wherefore lette vs with all patience waite for the comming of our Lorde Iesus Christ, & let vs labour that we may be founde

They wait for y Lord with patience.

found of him without spotte and blameles. Surely that day ought to be fearefull to the wicked, but of vs it should be most desired, knowing assuredly that ther is no condemnation to those which are in Jesus Christ and his great kindenesse & meekenesse when he commeth to make vs liue with him for euer. Amen.

FINIS.

MVSEVM BRITAN NICVM

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